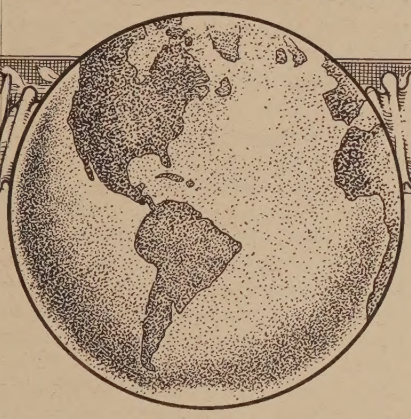
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

May 14, 1921



All's Well

God is;
God sees;
God loves;
God knows.
And Right is Right;
And Right is Might.
In the full ripeness of His Time,
All these His vast prepotencies
Shall round their grace-work to the prime
Of full accomplishment,
And we shall see the plan sublime
Of His beneficent intent.
Live on in hope!
Press on in faith!
Love conquers all things,
Even Death.

John Oxenham.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Mugwump

Every now and then we hear talk of how much this country owes to this race, or that race, or some other race. This country owes nothing to any race. Every race that ever came here came not to benefit the country, but to benefit itself. (*The Boston Herald Mail Bag.*)

υ λ

It has perhaps become a state of mind with many that Germany is wholly given over to militarism and entirely committed to the diabolical doctrine that might makes right. This is undoubtedly the philosophy of the Prussian aristocracy, but there are many noble minds in Germany which see and love the truth according to Christianity. For example, here are some letters by Frederick Curtius, a distinguished jurist, who expresses the following view: "The war plan was the product of purely military judgment of international problems. . . in defiance of all political and ethical considerations. We must own to ourselves that if that war plan had succeeded we could not, as believers in an ethical view of the world, have rejoiced in the victory. Did England suffer no moral hurt by its triumph over the Boers? Was not the imperialistic policy of Louis XIV and Napoleon fatal to France? Our people also was in danger of becoming the irredeemable prey of the evil spirit of a cynical national egotism. The German overthrow has saved the German soul. (*The Christian Evangelist.*)

υ λ

The postal establishment is an institution for service. Every effort will be made to humanize the industry. Labor is not a commodity. That idea was abandoned 1921 years ago. (*Postmaster General Hays.*)

υ λ

A proof of how deep-set in the minds of the world's diplomats is the theory that preparation for war is essential to national existence is shown in the arrangements which Germany is permitted to make for the building of a new navy. In face of its protests that it is unable to pay the indemnities asked by the Allies, they have permitted it to set about constructing nine battleships, six small cruisers, twelve destroyers, and twelve torpedo boats. The estimated cost of this navy and its 15,000 men is 513,000,000 marks annually, and 54,000,000 marks in non-recurring expenditures. That it should be permitted to build any navy at all before it repairs the damages its former armies have done, is a preposterous folly to any mind other than those confirmed. (*Herald of Gospel Liberty.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The world is paying enough to be amused to build homes for everybody.

* *

The winter seems to have been tempered to the coalless man rather than to the soulless profiteer.

* *

Seeing is believing, cries the bumptious man, yet all the time he is regulating his life by the unseen.

* *

The church functions through the minds it illuminates, the hearts it warms and the souls it inspires.

* *

It is a noble and notable thing to have had an honorable ancestry, but it is easier to cash in on good sense and good hard work.

* *

When the income tax becomes a pestiferous burden, just remember you can bring it down by every dollar you give to the Church.

* *

There was one who pleaded for union among churches, but always with this condition, that the union be on his side of the fence!

* *

The doctrine of self-determination practically applied would split the average Church into as many new sects as there are individuals in the original body.

* *

There is reported to be one minister in Congress, and he it must have been who, from habit, complained that "it seems impossible to save anything for a rainy day!"

* *

A sole one and a half inches wide does not refer to a particularly mean man, but just to the fashionable woman's shoe, not to mention the three and a half inch heel!

* *

Lost by man, and woman too—all personal resources for enjoyment save those injected from the outside. Hence the movies, the player piano, the phonograph, and sich!

* *

What Churches Are for

This may be a shocking statement to many people, but it is everlastingly true and must be recognized, that churches are established not to make money, but to spend money in the redemption of humanity; like schools and hospitals their business is to spend money, the money others provide. They are not to be judged by commercial standards. There are many rich churches which deserve to be in the poor-house, and many poor churches which are helping to transform this old earth into the kingdom of heaven. Of course we need and must have wise business administration of the trust funds which come to the church, but we must all get over the idea that a church can "pay its own way," and if it does it is successful. It may be, or it may not be. The whole question turns on what it is doing with what it has, whether it is one dollar or a million dollars.

What You Are to Do

There are so many of us who think we can "get by" by doing certain things, considering them an all-sufficient substitute for being! The thoughtless if seemingly generous man who said he gave his pastor six hundred dollars a year to take care of his religion for him, and thought no more about it, was worse than others of like mind simply because he was bigger in being small. There are others who think they can buy immunity from church responsibility by sending ten dollars a year by mail to the treasurer, and others who clear their consciences by buying an apron or eating an oyster stew at the annual fair! It does not appear to take a very big or strong link to make our connection with the church, and many in time of stress presume upon the obligation of the church to render them consolatory or social service. We have a notion that when the roll is called up yonder where truth prevails, the people who will stand in the front ranks will be those who, having little else to give, gave themselves.

The Note of Victory

There are none of us who know very much, though some of us are quite sure we do! But the note of confidence is the only note of victory. The uncertain sound on the trumpet is pretty sure to sound a retreat. There are a great many things we can not be sure of; in the nature of things there are things we do not and can not know, and if we know enough to know we do not know, the chances are we will know enough to keep still. Anyway some do! But the power of any man in the pulpit abides in the one thing, or may-

be two things, he does know. About those he can speak with confidence and his people follow him. One proof of this is in its abuse. There are many quacks in religion as well as medicine who put over their contention simply by sounding the note of confidence in their plea; they seem sure, positive, they have the truth and so announce it that, whether they believe it themselves or not, they make it go. It therefore appears that those who have the elemental and eternal truth, if they stick to what they know and do not split their efficiency by scattered interests, are sure to lead to victory.

The Community Interests and Us

The great steamship strike did not seem to be of great importance to the individual, until that individual, looking solemnly at his costly ticket, thought of long delay and expense and broken engagements, and then he said, or maybe it was she said: This is a great outrage, the Government ought to do something; what am I do to? The said individual did not know the first thing about the conditions which had precipitated the strike, had not the slightest idea who was right and who was wrong, but there were forty thousand men and million-dollar corporations conspiring to prevent this individual, him or her, from meeting an engagement to play golf, and something was wrong, and the Government ought to do something! Then there happened a strike of the teamsters somewhere, and the individual concerned in another business said it would not affect him; but it did. He presently discovered that he was tied up with every kind of business in the city, and that the wise Apostle two thousand years ago had the right of it when he said that "when one member suffers all members suffer with it, and when one member rejoices all members rejoice with it."

* *

THE FUNCTION OF THE PULPIT

A CHEERFUL courage in the heart of a man is a better working capital than a lot of hard cash in his pocket, providing we want to produce manhood rather than more cash! Just before his final departure from the earth, Jesus called his disciples together, and with fearless frankness revealed to them their mission, and laid down before them the almost brutal facts they would have to face. He did not open before them any pathway bordered with roses, or flatter them with promises of a cordial welcome along the way, but he told them how they would be deserted by their friends, and persecuted by their enemies; how they were to be driven from the synagogues, and how ultimately those who killed them would think they were doing God a service. To equip them for this strenuous and dangerous task, he did not arm them with the weapons of warfare, and fill their purses with shekels, but he put his hand on their shoulders and said, "Be of good cheer."

And here is revealed the true function of the Christian pulpit. For that ancient incident is being renewed everywhere and constantly. Groups of modern Christian disciples, gathered together in their places of worship, are standing every day on the threshold of a mission of human service, and if they are honest are facing difficulties and dangers and discouragements which must give them pause. And to them comes the minister of Christ, not to settle for them all the problems and make straight the way among bewildering details; not to think for them, but to make them think for themselves; not to act for them but to make them act for themselves; not to solve all the economic, political and social questions of the day, but, just as Jesus did, to put a cheerful courage in their hearts and send them forth to do their part—to equip a hundred or a thousand people to do the work no one minister can think of doing. Sufficient are the resources of man if all can be enlisted and sent forth with good cheer and confidence.

* *

"TRANSMITTED WITH EXACTNESS"

FORMER AMBASSADOR DAVIS, just home from London to accept as one of his professional responsibilities the post of legal adviser of the Associated Press, has been giving sound advice to the directors and users of that service, and incidentally has dropped pearls of wisdom before his fellow American democrats. His is no provincial, legalistic, West Virginia mind echoing the cry for national isolation. Far from it. He boldly asserts that henceforth our foreign policy may be our chief national concern. He recognizes the right of Europe to-day to ask us whether we intend to be a hermit nation, or not. He is far from happy when he contemplates our present plight of drift, indecision and will-less helmlessness.

But that is not the text for this homily. He was speaking to journalists, the most powerful, judged by certain standards, in the country. He made it his point to make them see the logic of his premise that hereafter we must be internationally rather than nationally minded. Admit the primacy of a foreign policy as a national need, and what follows? Public opinion is to shape that policy, which policy should be "based only upon information transmitted with exactness and digested without prejudice."

The moral of this pregnant counsel to journalists who collect and transmit world news for the American public is not limited, though seen to be especially pertinent just now by any person who knows the disclosures of the war as they illuminate vicious methods and bad motives of many controllers of the news dispersion of the various nations and news syndicates, American, European and Asiatic. Our point now is that John Doe, the plain citizen of Gopher Prairie, is under obligation quite as much as Richard Roe, who is stationed to serve the A. P. or the U. P. at Paris, to "transmit with exactness" what he sees, hears and thinks. So few men, whether rural, urban, cosmopolitan or international in type, can see straight and then tell what they see in an unprejudiced way. But their duty to do both is in precise ratio to the size of their audience; and here emerges the proportions of the moral task of a press representative to-day who is employed to tell a majority of the readers of a nation of 110,000,000 people just what is happening in storm centers like Moscow, Constantinople, Berlin, Paris, London or Tokyo. One wonders what ethical as well as intellectual tests determine the placing of these men.

The Power of Might

The Rev. Edward C. Downey

> And he sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Matthew* 4 : 8-10.

THE picture of the temptation usually painted by the artists is that of Jesus facing the glory of light with his back toward the clouds of darkness, in which can be dimly discerned the shadowy form of the Devil. The picture is weak. It is not an evidence of strength to choose the good when the good and evil are presented in such strong contrasting colors. It would have called forth no great struggle for Jesus to turn from the worship of such a devil to the worship of the God of light. Man is tempted when he must choose between a lesser good close at hand and a greater good in a remote distance; when he must choose between a good for himself and a good for others along a hard road.

The temptation of Jesus was in making the choice between two ways, both good but not equally good, both righteous but not equally righteous. The lesser good appeared in stronger colors. It was the fulfilment of the desires of his race. Its glory was for his eyes to see, the glow of final victory for him to experience. The greater good was far remote in its fulfilment and offered to him only a life of sacrifice and a crown of thorns, together with the disappointment and displeasure of his own race heaped upon him. It was a temptation worthy the struggle of the greatest soul of the ages; it was the struggle of the ages rolled into a single human experience.

During the baptism of John, Jesus had a call from God, so real, so vivid, that it led into the wilderness, as similar experiences have led other men into solitude. There alone he interpreted that call and translated it into working terms. At his mother's knee, Jesus had learned the Jew's prayer for the coming of the Messiah; he was to free the Jews from servitude to other nations, and to establish a government so righteous that it would be a beacon to Gentile nations. This Messianic government was to be the master kingdom of the world. Was this what the call of God meant? Was he to fulfil the prayers of the centuries and the prophecies of the sages? Was it for him to set up his own people to rule the world and receive the gratitude of humanity?

All the kingdoms of the world passed by and he saw the glory of them. Rameses II of Egypt was there. In the day of his wealth and power, nations bowed at his feet. The architectural splendors of Egypt were the wonder of the world. Sennacherib was there with the glittering banners of Assyrian hosts as they marched triumphantly over the earth, Sennacherib, the first great patron of literature, who gathered together the first great library, and built a temple to hold it. Nebuchadnezzar was there, who, when crowned, prayed for wisdom and humility and righteousness that he might lead his people aright. He lived to see the highways of all the world leading to Babylon, and by his might lifted the world several degrees upward in the progress of civilization. Cyrus the Persian was there, whom the Jews first called the Messiah, and Xerxes, whose reign was the envy of Greece and Rome. Alexander was there, whose triumphant banners had glistened in the sunlight of every known kingdom of the world, and who scattered Grecian culture to the very borders of civilization. The kingdoms of the earth and their glory passed by. All these and more were for his beloved Palestine, for his people, blood of his blood, flesh of his flesh.

Why the hesitation? Why the agony on his face? Why the forty days of struggle so intense that he neither ate nor drank and probably scarcely slept? When the kingdoms and their glory had passed by, in the shadowy background passed in review what at first we did not see—the price of that glory. Around the chariot of Rameses were hundreds of thousands of men and women kneeling on the ground stained with the blood of their countrymen, begging for mercy—but Rameses knew no mercy. Sennacherib had scattered two hundred thousand Israelites to the four winds of heaven and had marked the way from Egypt to Nineveh with the bones of the mighty men of his own Assyria—Assyrian dominion was over. Nebuchadnezzar had led a whole race, his people, in chains to Babylon. The banners of Xerxes and Alexander were stained with blood. The shadowy forms of the common people, the Egyptians, Persians, Babylonians, passed by, each saying, "We long since passed into oblivion, paying the awful price of world dominion for a day."

Would the Jews pay that price for such a glory? Jesus struggled; and then the victory was won. "Get thee hence, Satan," he commanded, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The Jews lost a Messiah, but the world gained a Christ. That is the divine indictment of militarism. For twenty centuries humanity has been sitting in the jury box listening to the testimony of the witnesses. It seems about time to bring in the verdict.

Let us go out upon the mount and see the kingdoms of *Christian* history pass by and behold their glory. Armies so great, banners so glorious, means of destroying life so monstrous, that the work of Xerxes by comparison seems like a corps of school boys on parade. They have done little but leave behind a trail of blood, ruined cities, and slumbering embers where human achievements were sacrifices. The price of the glory of kingdoms is hell.

Way back there in centuries gone a prophet of Israel heard the voice of God, saying, "Not by might, nor by power, but by my spirit." But many people have not heard it yet.

The great war just closed has attained the usual glory, but at the most awful price in all history. The only hope, the only ray of light in the darkness, is that those among men who really think are humbled and subdued. These are conscious that upon them are laid the stripes for the world's sin. Their souls are

chastened, and their hearts, torn and bleeding, are hungering for what is real and permanent upon which to build to-morrow. Their voices are heard praying, "Teach us Thy way, O God."

A new age is upon us. A new day is here. Two ways open before America. The sign-board of one reads "The Power of Might," and that of the other, "By my spirit, saith the Lord." America may struggle with her temptation, but soon, very soon, she must choose whom she will serve.

The Agitation in Japan and America

The Rev. Samuel Gilbert Ayres, D. D.

WE have recently received two letters from Universalist laymen in America which amply justify the writing of this brief article. One simply raises the question as to the possibility of war between the United States and Japan. The other takes it for granted that there is going to be serious trouble between the two countries, and that America is doing the wise thing in arousing her people to get ready for it.

One who lives in Japan at the present time, and endeavors to keep in touch with its thought-currents, can not be oblivious to the large amount of ill-feeling towards America. This appears in the newspapers, in public discussions, and in the attitude toward Christian missions. We must not, however, conclude from this that what is written or said represents Japan as a whole. America has many warm friends among the leading statesmen, educators and business men of Japan; and the Japanese Christian, though he represents only a small part of the total population, is invariably on the side of the forces which make for peace and good-will between the two nations.

The American needs to remember constantly that Japan at the present time is struggling to get a foothold among the great nations. It is a giant task for a small empire, which is not only decidedly limited as to its wealth, but faces the serious problem of securing territory for a rapidly increasing population. It is acknowledged that Japan is the poorest in natural resources of any of the Great Powers. While some students of agriculture affirm that Japan could enormously increase her food supply by clearing her hills of bamboo grass, it remains true that the Japanese farmer of to-day can not hope to have a piece of land of more than two and one-half acres, and, though he may be a hard worker, he does remarkably well if he can make a good living. At present the mortgages on Japanese farmland, if distributed equally over the entire territory, would equal $50 an acre. Nearly half the farms in Japan are tenant farms, and neither the farmer nor the owner can make money.

Here, then, is Japan's problem. It would not be difficult of solution if the rest of the world were ready to assist. But Japan is virtually friendless, and every door of opportunity which is open to the other peoples of the earth (with the possible exception of the Chinese) is closed against her. How deeply this is felt is realized when one becomes acquainted with the viewpoint of eminent Japanese statesmen and educators. For example, Professor Nagai of Wasada University says: "To seize the greater part of the earth and refuse to share it with the races who are hardly pressed for territorial space at home, even when the privilege is highly paid by hard labor, is so manifestly unjust that it can not continue. . . . In Australia, South Africa, Canada and United States, there are vast tracts of unoccupied territory awaiting settlement, and although the citizens of the ruling powers refuse to take up the land, no yellow people are permitted to enter. In Canada alone the unoccupied territory is said to be sufficient to supply one-half the world with wheat."

Opposed to such a view as this we have that of Governor Stephens of California, who undoubtedly expresses the opinion of the large majority of Americans in the Far West. He says: "This determination to exclude Japanese is based fundamentally upon the ethnological impossibility of assimilating the Japanese people, and the consequential alternative of increasing a population whose very race isolation must be fraught with the gravest consequences. California stands as an outpost on the western edge of Occidental civilization."

A statement of this kind is not received very kindly by the Japanese. Their demand is for equal treatment with other peoples, that they should be admitted into the circle of mutual friendship, and not be treated as an inferior race on account of religious and racial differences.

Thus we have a struggle in which each side has something of right. Hegel said that the real tragedy of life is not the struggle between right and wrong, but the struggle between right and right. Naturally, this situation causes great irritation in both the United States and Japan, and the antagonism is based upon the most fundamental force in human nature—the struggle to live on the one hand, and the desire to preserve racial purity on the other.

I sometimes question if the statements made in reference to the "yellow peril" are altogether fair. If the world is to be really free, and the nations are to beat their swords into ploughshares and spears into pruning hooks, racial animosities and consequent scares with their crops of armaments, must be dissipated by strong and healthy breezes of common sense. Why not admit that a great deal of the fuss over the yellow races is not racial but economic? The white man is afraid of being undercut in his home land. The Oriental, however, is rapidly raising his standard of living and has no desire to become a serf. He is a good worker, most ambitious, and I see no reason why he may not in time adopt our standards of living and become one with us in our ideals and religion. Here, in Japan, we treat him as brother and friend. In the United States he is made to feel that he is an alien and an outcast. Only the other day he was in the battle line with us; now, if we accept much that is said and written, we are getting ready to settle our differences by the brutal method of war.

Some one says at once: "You are wrong. There is absolutely no truth in it." Why is Japan arming herself to the teeth? Why the insistence in America that a big navy is a necessity? After the experience of the world war people can no longer be taken in by the fallacy that armaments are meant for peace. The broad, unmistakable fact is that they are meant for war. That war should come is unthinkable, but the unthinkable happened once before.

Mr. Harding's announcement that America will take the necessary first step and call a disarmament conference ought to receive the hearty approval of every Christian. Here is the opportunity of the Church to get behind this movement and insist that America, Japan and Great Britain get together and agree on a substantial program of universal reduction in armaments. To delay longer in clearing up the situation is a grave crime against humanity.

We should rejoice that there are men in Japan to-day who are courageous enough to oppose the empire's armament policy. Mr. Muto, head of one of the large industrial co-operations of the country, declared recently at a great meeting in Osaka that "the fate of Germany awaited Japan unless she abandoned her military enterprises," and he was supported in emphatic terms by other influential speakers. Dr. Ukita, a distinguished scholar, in a widely quoted article in Japan's most influential newspaper, the *Nichi Nichi*, said, "As long as Japan is piling up her armaments, so long will she not progress in the true sense of the word." Perhaps the most notable example of opposition was the resignation of Mr. Ozaki as a member of the Diet after his resolutions for reducing armaments had been defeated by an overwhelming majority. In an impassioned address he referred to the madness of Japan in spending more than half of her income on the army and navy, and the utter folly of competing with America in naval construction. Mr. Ozaki is a statesman of great influence in Japan. He is now holding a series of public meetings throughout the empire, in which he is voicing his disapproval of the military program of his country. It is reported that they are largely attended.

The time has come when the American business men and the great statesmen of our country should likewise raise their voices against America's naval program. It should be realized that what the United States does to-day in the matter of armaments is more important to the world than what any other nation does.

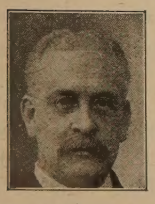
Is America big enough, unselfish enough, and Christian enough to use her powerful influence towards getting other nations to prevent competition in the growth and restriction of armaments?

Lord Grey in his striking speech before the Students' Union at Glasgow said that probably the European war had immensely diminished the prestige of Christian civilization in those countries which have a civilization of their own, and are in the main non-Christian. He added: "If you are to deal satisfactorily, if the relations between East and West are to improve, the foundation of it must first of all be to restore the prestige of Europe, and you can only do that by showing that, great as the calamity of the war has been, you are going, as the outcome of the war, to have something which is better, more stable, more moral, more Christian in spirit than the state of things which existed before the war."

Here is the challenge to the Christian regarding Japan and the East. This is the ultimatum of the Orient to Christianity. We must repair the moral damage of the war by making a better world. These men and women of Japan are our brothers and sisters and we must prove it, not by finely worded phrases, but by treating them with respect and by bearing evidence of it in a love which never fails. A Christianity which makes any pretense of being genuine uses whatever power it possesses to build a kingdom on earth where peace and good will predominate among men. The true Christian policy towards Japan is not a piling up of armaments and a preparation for Armageddon, but a policy of friendship and helpfulness. Here is our opportunity. God help us to make full use of it!

Editorial Correspondence

From the Southland



THERE is a great big, gaudy, black and yellow butterfly which comes staggering between the pillars of my porch nearly every day, and he—or she—commands my attention and admiration, if not my respect. For the thing is almost human in its purposeless action. This winged bug must have lived way back in the ages before the adoption of the Eighteenth Amendment, for every movement indicates a state of intoxication. Or because of over-indulgence in ambrosial stimulants from the flowers it may be a case of a real butterfly drunk! Just watch the beautiful, but debauched thing! It comes literally tumbling heels over head, it makes a mad dash for a big pillar, and just as I have made up my mind it is going to break its head, and get ready to pick up the remains, it throws a double back summersault, and is dancing in safety way at the other end of the porch, and I am breaking my neck trying to follow its erratic movements.

Then there comes sweeping in from nowhere a jolly group of small yellow butterflies, and they join the gay dance, tumbling in and out over the rail, and, like the big one, performing the most impossible stunts but never hitting each other or any material obstacle. How do they do it? They are like unto drunken men, save that the men do get a broken head or a fractured limb sometimes, but no one ever heard of a butterfly bumping his head or brushing the bloom from his wing.

I think they must be something else than what I have been imagining. It is almost sacrilege to think of these beautiful things in connection with intoxication, and yet it is almost impossible to avoid the thought as they come staggering and reeling and

tumbling, and apparently laughing, in their inconsequential action. But there is another thought coming, as they flash and glow and glitter in the sunlight. They have all evoluted out of the crudest, most unattractive, even repulsive grub; from lumbering along the ground, the easy victim of every cruel and thoughtless shoe, they have burst into the glorious freedom of the air, and have the aviators beaten a mile when it comes to doing stunts. Perhaps these wonderful little beasties belong to the upper rather than to the lower realm, and they are exhibiting man as he ought to be, the ruler of material things, the master of the air. Anyway, in this land where we are blessed with such a bounteous butterfly population, making for us a splendid pageant of living color, it must be counted among our big assets. Yet how few appreciate this artistic value! We note the flash of color as a butterfly settles on a flower, and pass on our way forgetful of the riches that even the greatest artists have never been able to fix on their canvas. We see sometimes a shrub plated all over with golden butterflies, but we are too much interested in getting a little real gold in our pocket to pause for a minute to enjoy. Here we have a veritable garden of living flowers, which none may own, none may wall in; they belong as well to one as to another, to all.

We pay our good dollars to go and see the animal circus, and wonder at the stunts performed, when we have but to place a few flowers on our porch here in our everlasting sunshine, and we can have the most marvelous mundane and aerial circus ever performed for man. Here we have impersonators, here we have a moving picture show, and here we have lessons in natural history which swing us out of the world into the immortal. It is a sad commentary on the wisdom of to-day, when it is safe to say that there are thousands here in this Magic City, old and young, who have never seen a butterfly. Of course these thousands will deny the charge, and say they saw one but a moment ago, but they are far from the truth who have ut seen a passing glimpse of a flashing bit of color through the air, or even noted the gorgeous fairy balancing on the tip of a bending flower. As well might we say we know people who come in and out of our life and are forgotten. The man dashing past in an auto, we have seen him, we say, but we do not know that he is among the greatest in his line. Behold, we know neither man nor butterflies, and until we do we can not know God.

And comedy is here too when we open our minds to the suggestions which come on the wings of these animated flowers. In watching them it has occurred to me they are very like the conversation of a good many humans. Now, just look at that black and yellow dream of Spain; it flutters for a moment over a flower, and then without an instant's warning darts with the speed of the wind out into the open, to return as quickly, and dash off in another direction. It seems very businesslike and yet nothing is done—it is all so inconsequential; there is no ending, no purpose. So it is with the careless talkers; they jump and dash from theme to theme. They never get anywhere, for their mental ways are as devious and as fickle as the movement of the dancing butterfly, and as objectless.

But, after all, there is worth beyond measure in these flakes of gold dust that fill the air, and if you can not strengthen your bank deposit with them, you can strengthen your soul, and enrich your esthetic nature. There is more to life than sausage and potatoes, however good and valuable they may be; there is more to life than unmeasured real estate, for that but furnishes a fine field for butterflies to fly over; there is more to life than what we call the mighty problems and riddles of the universe, gripping as these are upon the normal mind, for these can not reveal God in the shadows of the study. We must get out into the sunlight and play with the butterflies if we would know the truth in its wholeness.

The shadows of early evening are gathering around my porch, and I am watching my black and gold butterfly, and he is getting drowsy; like a little child who has played all day, he craves a cozy place to cuddle down and sleep till the sunlight comes again. And so I am going in, not because I am weary, but because another winged insect of a carnal type, a man-eating mosquito, is after me, and I never stop to argue with the mosquito, whether in the form of a bug or a man. *F. A. B.*

William Charles Ball

IN the death of William Charles Ball, which occurred at his residence in Muncie, April 30, the Universalist Church loses one of its most useful and highly esteemed members. Always active and earnest in the work, he had but recently succeeded his brother, Frank C. Ball, who had been superintendent of the Muncie Sunday school for more than twenty years.

Mr. Ball was born in Ohio, in 1862. He was the third in a family of eight children. When William was five years of age the family moved to Canandaigua County, N. Y., where he attended the public schools and Canandaigua Academy. Upon the death of his father the family moved to Buffalo, N. Y., where the five brothers began their industrial career in a manufacturing business. In 1897, attracted by the great advantages which a supply of natural gas offered in their business, the Ball Brothers moved to Muncie, Ind.

William remained in charge of the business in Buffalo for a few years and then joined his brothers in Muncie, where he and they have resided ever since. Four of the brothers became members and active supporters of St. John's Universalist Church.

Every worthy cause made an irresistible appeal to William Ball. He had an active faith in the universal brotherhood of man. He identified himself closely with religious, civic and fraternal orders and was seldom absent from any occasion which called for his presence. For many years he was a member of Muncie Commandery 18, K. T., and had filled all the offices of that order with great honor. At the time of his death he was a past eminent commander and a thirty-second degree Scottish Rite Mason. He was a

valued member of the Chamber of Commerce and of the Exchange Club of Muncie.

At the time of his death he was secretary of Ball Brothers Glass Manufacturing Co., and a director in the Merchants National Bank and Merchants Trust Company of Muncie. He was also a trustee of Hillsdale College, Mich., and Keuka College, Keuka Park, N. Y.

In 1890 Mr. Ball married Miss Emma C. Wood, and to this union one son, William H. Ball, was born. He is survived by his widow and son, a daughter-in-law, a granddaughter, four brothers and one sister.

William Ball was a man of great refinement and esthetic taste. Everything that was beautiful in art, literature, music and in life awakened a hearty response in his breast. His mind was richly stored with poetry and prose from the best authors, and with these he delighted and inspired his friends. He found the world a good and beautiful place to live in and he endeavored to show his appreciation by contributing of his own life to everything that was good, noble, beautiful and true. He had a wonderful influence over the children in the Sunday school, and in a few moments could create such an atmosphere of reverence and worship as to leave a deep impression upon all whose good fortune it was to sit under him.

The funeral was held in the Muncie Universalist Church, May 3, and was conducted by his pastor, the Rev. Harry Adams Hersey, assisted by Muncie Commandery. The body lay in state for one hour, during which more than a thousand persons from all walks of life looked upon it. The commodious church could not contain the throng of friends and associates who gathered to pay their last tribute to this true Christian gentleman and friend. Hundreds stood, and occupied all the available space in the auditorium and the parish house, and hundreds were unable to gain admittance. The banks and all the leading places of business were closed for the afternoon. Nearly a hundred members of Muncie Commandery escorted the body to the cemetery.

Throughout the city of Muncie and in the many places of business throughout the United States where Mr. Ball was personally known, there is a deep and abiding sense of loss. What his pastor said of him has found a responsive echo in all hearts: "He was the friend of man, and, like Abraham of old, worthy to be called also by the highest title that can be given, the friend of God."

A Question and Its Answer

By the "New Schools" Lady

"WHY don't you start a Sunday school?" was a question put up to the Universalist people about a year ago. Some of them are saying, "We have," or "We will." Sometimes it is a school long inactive which rises to newness of life under the leadership of a new minister. Sometimes it is a brand new school made out of whole cloth, in a community that has never had a Universalist organization. Now the happy event is the result of the aggressive work of the W. N. M. A. missionaries in North Carolina, now of a faithful superintendent in South Carolina or Kentucky, again of a letter from the General Sunday School Association. Twenty-three such schools are on our Crusade list, and many searching inquiries have brought the story of two hundred and thirty-four entirely new Universalists included in them, who had never before been identified with a Universalist organization. We are absolutely certain that this number would be much larger, if all searching inquiries brought replies. Some people do not like to answer questions. In some of the Southern states there are plans on foot which are sure to give us more schools soon.

But of all the new Sunday schools, the very most interesting one is at Yorkville, California.

"But we have no church there." True, we have not. "But we have no field worker pushing into unchurched communities." True, we have not. But we have a Universalist Sunday school at Yorkville, California. This is how it came to pass:

Once upon a time there was a nice girl in Brooklyn, N. Y., a faithful member of Sunday school and Y. P. C. U., who got married and went to California to live. "Lost from the Universalist Church like so many of our nice girls," some of her friends said. Only this nice girl was not lost. She kept on taking *Onward*, and when she sent in her subscription she spoke of it as her only contact with her Church. In that fine spirit of co-operation which has been developed at

Headquarters, this letter came into the hands of the New Schools Lady. Correspondence was begun, and the new school has materialized.

The nice girl from Brooklyn lives on a ranch, one

hundred and twenty-five miles from the nearest Universalist church, and eighteen miles from the nearest churches having weekly services. The pupils she has gathered are little girls and boys who had nothing to make Sunday "different," and some of whom did not even know the Lord's Prayer. They responded eagerly, and the parents were delighted to have the effort made. The General Sunday School Association has furnished supplies. Good Tidings School in Brooklyn has sent singing books. The "nice girl's" father, who lives in Los Angeles, has given a blackboard and other helps. A minister who comes from a distance to preach once a month has been sympathetic and helpful. The largest attendance has been twelve, and there is a dear little year-old daughter of the superintendent on the Cradle Roll. "Only a few children," writes Mrs. B. "But if I can start them right, it is something." Best of all, it is a real Universalist Sunday school. Packages of denominational literature sent by the Publishing House have been distributed, while Mrs. B. tries to answer the questions, "What is the Universalist Church?" "How does it differ from other churches?" "I am not surprised that these people never heard of the Universalist Church," writes Mrs. B. "For I know what our ministers in Texas are bucking up against, and what all our ministers on a new soil have always put up with."

It is a well-established principle of story-telling that a moral should never be tacked on. But a *conclusion* is always legitimate, so here it is. Throughout our country there must be many nice girls, and nice boys, too, who could attempt something similar to this venture of a young mother on a California ranch.

* * *

RECRUITS FOR THE MINISTRY

The Rev. A. Eugene Bartlett, S. T. D.

THERE is no larger problem now confronting our Church than the increase of our ministry. The fact that some other denominations are facing with us a shortage does not offer sufficient argument for us to abandon the problem or treat it lightly and as of little importance.

Up to the present time a few of our ministers have devoted fragments of their time to recruiting for our ministry and the results have been, perhaps, commensurate with our meager efforts. The time is ripe now for a definite, constructive program that shall gradually yield an adequate supply of ministers. At least one man should give all his time to this work, better, a staff of men should be called to this lagging task. I insist the job is too large and too important to be tacked on to the already crowded work of a college professor, a superintendent of churches or a city minister. It is not incidental work. It demands time, strength, tact and every other virtue that goes to the make-up of a thoroughly successful minister.

There is no more important subject to be put upon the Detroit Convention program than this of the Increase of the Ministry. There is no business that can be brought before the session that is of more grave and strategic importance than this one.

The General Sunday School Association has issued a pamphlet entitled "Preparation for the Ministry." It is written to reach boys of high school age. Will you use it as good seed? Send to Dr. Huntley for as many copies as you have boys of this age in your organizations, and give to each with a word of hearty interest in the possible recruit.

In my office there is a Roll of Honor which includes the names of young men who are seriously thinking of the ministry. Send me a name from your parish!

Now I desire another Roll of Honor. I want the names of the young men who have entered the ministry from your parish in the last five years. Let us find out where our recruits are coming from; let us adequately appreciate the efforts of our ministers and laymen.

Yes, I agree with you that there is the problem of stopping the leakage which has also grown serious. That is a part of the work of the man in charge of Recruiting. He must be a pastor of pastors.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Sunset That Followed Us

THERE came for me an Automobile, that it might convey me unto another City, where they desired me to speak upon an Afternoon. And the daughter of the daughter of Keturah desired that she might go with me.

And I said, Let her go. There will be a long ride, and a long program; but we shall have a good time.

And when her mother consented, then did the little maiden weep. For she said, I want to go, but it is Very Far and Very Long.

And I said, Weep not. Thus doth thy Grandmother ever when a Good Thing cometh her way, and she considereth whether it will cost a Dollar that she might give to the Poor, or cause her to be absent from a Missionary Meeting.

And we had a Great Ride for an hundred and three score furlong. And when we arrived in the place of Assembly, then the little maiden sat on the Front Seat among people whom she had never seen before and looked up at her Grandfather and was not afraid.

And we drove back as the sun went down, and she watched the Sunset out of the back window of the Car, and she said, See, Grandpa, the Sunset is following us: it is just a Mile Behind us.

Now on that day she had learned how far a Mile is, for I had showed her certain Barns and Houses and other things that were a Mile away. Therefore did she know how far away the Sunset was.

And she said, The Sun is going to sleep, but see how beautiful it is.

And it was even so. For as the Sun grew more sleepy, it smiled as its eyelids drooped, and the West was very Beautiful with the Happy Farewell of the Sleepy Sun. And the little maiden thought she had never seen anything so wonderful.

So we came again unto our home as the night came on, and the little maiden was so weary she could hardly open her mouth to eat her Bread and Milk before she went to Bed; and she scarce touched the Pillow till she was fast asleep.

And I thought of the Adventures of faith that

our Heavenly Father doth invite us to undertake, and how far they seem and how perilous, so that we weep even while we desire them. For so do folk at Weddings and at the other solemn and wonderful experiences of life. But there is a blessing that followeth all the way, and is never so much as a Mile Distant.

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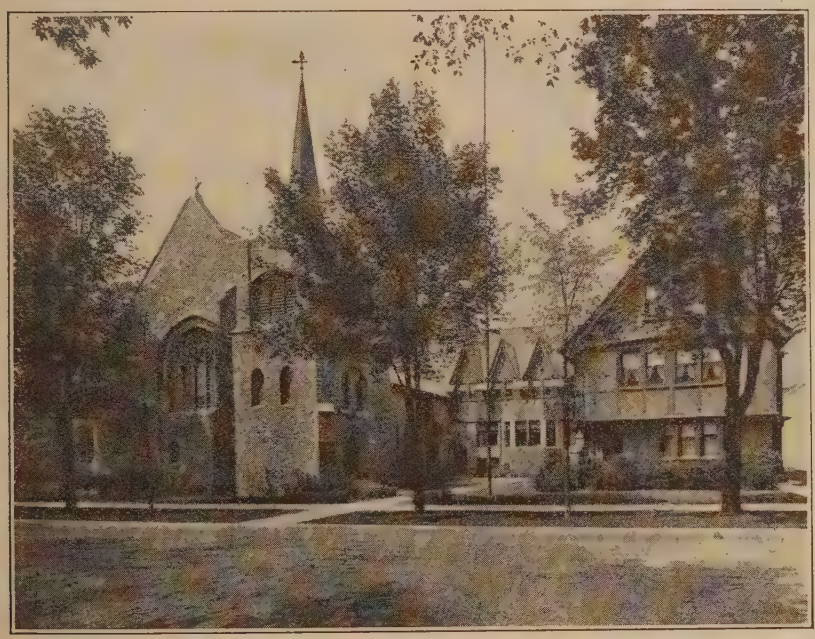
THE WAUSAU, WIS., CHURCH

The accompanying picture reveals the fact that Wausau, Wis., possesses one of the most beautiful churches in our denomination. The building is modeled on the Elizabethan style, combining effects seldom found outside the old cloistered abbeys of England with the modern conveniences and needs of an up-to-date American church. The property includes three closely



united structures, the chapel, the parish house, and the rectory. The chapel, or church proper, used exclusively for services of worship, is of vari-toned brick, faced with weathered stone, which harmonizes perfectly with the rare beauty of its English antique windows. The parish house contains in the basement a play room and fine stage, on the first floor spacious and beautifully furnished parlors, including a main room with a large fireplace, and on the second floor a large room used on Sundays as a Sunday school room and at other times as a dining hall, leading off from which is a well-equipped kitchen. This parish house, called Cyrus Yawkey Hall, in honor of the generous donor, has become a very active community center. The rectory is indeed a "home beautiful," in harmony with the other buildings.

It was during the pastorate of Rev. W. H. Gould, on Nov. 2, 1914, that the corner-stone of the church was laid, and on the same date a year later that the completed church was dedicated. Mr. Gould conducted the dedication ceremonies, and the Rev. Lee S. McCollester, D. D., preached the dedication sermon. The Rev. William J. Taylor, who came to the church from Oak Park, Ill., is now the pastor.

The society was organized in 1870 and a church was dedicated in 1871. In 1881 the church building was sold to St. Stephen's Lutheran Church, and not till 1886 was the society reorganized, when Mrs. Mary Schofield gave a lot on which to erect a building. The church was of the attractive Queen Anne style of architecture, and in that building the society had a continuous history until 1915, when it moved to its new and larger quarters.

DEATH OF THE REV. CHARLES E. BINGHAM

The Rev. George F. Fortier

The Rev. Charles E. Bingham, pastor of the Woodstock, Vt., Universalist church, was taken seriously ill on Saturday, April 23, and in spite of all efforts to relieve him, he passed away early on Monday morning, April 25.

Mr. Bingham was a native of Marlborough, N. Y., where he was born in 1864 of English ancestry, son of Charles E. and Amelia (Bloomer) Bingham. In early life he went to Little Falls, N. Y., where he entered the jewelry business in which he was engaged for some years.

Becoming interested in the ministry, he was ordained at Macedon, N. Y., in 1905. Later he held pastorates at Bradford, Penn., Herkimer, N. Y., and Northfield, Vermont. He assumed the pastorate at Woodstock on Nov. 1, 1919.

In October, 1894, Mr. Bingham was married to Katherine M. Granger of Little Falls, N. Y. In Northfield, during the last year of his pastorate there, Mrs. Bingham passed away after a long illness. The children are a daughter, Elizabeth, a student at the New England Conservatory in Boston, and a son, DuBois, in the employ of the General Electric Company at Schenectady, N. Y. Mr. Bingham is also survived by a sister, Mrs. Elizabeth DuBois of Little Falls, N. Y., and a brother, John W. Bingham of Newburg, N. Y.

Mr. Bingham had won a unique success in his brief pastorate at Woodstock. He was a man of dignity but of quaint and whimsical humor, a deep student and intensely interested in his fellow men. He made friends easily and he retained his friends always. The wonderful grasp he gained upon the men of Woodstock, both inside and outside his church, was marvelous. By his efforts and by the loyal support of his people the church at Woodstock had won an enviable position in the town.

The funeral service was held on Thursday morning, April 28, conducted by the Rev. Frank O. Hall, D. D., of Tufts College, supported by the clergymen of Woodstock and by the Revs. Clark L. Paddock, Harry L. Canfield and George F. Fortier, of the Universalist ministry. The interment was at Northfield, where Mrs. Bingham was buried, and, at the earnest request of the people of that place whom he had served so acceptably as pastor, a brief service at the church was held, conducted by the Rev. Frank O. Hokerk of Barre, assisted by the Rev. Clark L. Paddock, pastor of the local church. The services at the grave were under the direction of the united Masonic lodges of Woodstock and of Northfield.

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MORE DOLLARS FOR ARMENIA

Once in a while some one asks, "How are you getting along toward your thousand Armenian adoptions?" The following report will show that we are progressing very happily toward our *twelve hundred*. And this is in spite of the fact that, with our approval, very many of our people are now giving through their community organizations, their clubs or their lodges. It seems probable that, while we have no means of proving it, the members of our denomination are giving as liberally for the East as they did when our own campaign was being advertised.

Cash previously reported	$43,237.43
Detroit, Mich., Church (add.)	12.60
Webster, N. Y., Ladies' Aid (adoption)	15.00
Miss L. A. Merrill, Denver, Col. (adoption)	15.00
Rev. and Mrs. W. H. Skeels, Denver, Col. (adoption)	10.00
Orphans' Plates, Mt. Pleasant, Iowa (add.)	10.16
Swampscott, Mass., Sunday school (adoption)	13.64
New Haven, Conn., Church (add.)	1.50

Clara Barton Guild, Buffalo, N. Y. (adoption)	15.00
Providence, R. I., First Church (add.)	16.63
Alpha Class, Norwich, Conn. (adoption)	20.00
Mrs. O. H. Dickinson, Springfield, Mass. (adoption)	5.00
Mr. R. W. Rosenberg, Springfield, Mass. (adoption)	5.00
Mrs. W. A. Ramberg, Mrs. F. D. Starrett, and Miss M. Dickinson, Springfield, Mass. (adoption)	5.00
Miss J. R. Day, Springfield, Mass. (add.)	2.50
Mrs. Hattie Schoepf, Springfield, Mass. (add.)	1.00
All Souls Guild, Watertown, N. Y. (adoption)	10.00
Anna S. Tucker, Medford, Mass. (adoption)	5.00
Detroit, Mich., Church (add.)	2.00
Mrs. Geo. R. Smith, Woonsocket, R. I.	3.00
Sigma Phi Class, Rochester, N. Y. (adoption)	5.00
Rose Hill, Ill., Church	1.75
Ladies' Circle, Junction City, Kan. (adoption)	10.00
Mrs. Clough, Dover, N. H. (add.)	4.00
A Friend, Dover, N. H. (add.)	.25
Roxbury, Mass., Church (add.)	26.76
Orphans' Plates, Riverside, Cal. (add.)	15.88
Alpha Class, Norwich, Conn. (adoption)	10.00
Nellie R. Minott, Evanston, Ill. (adoption)	5.00
Danvers, Mass., Mission Circle (add.)	33.72
Abington, Mass., Sunday school (add.)	4.25
Cincinnati, O., Sunday school (adoption)	51.21
Nashua, N. H. Church (add.)	12.22
Silas Kellogg, Greenwood, N. Y.	11.50
Mrs. W. H. Wilson, Lynn Haven, Fla. (add.)	30.00
Mitchellville, Iowa, Church (add.)	.75
	$43,627.75
Liberty Bonds previously reported	350.00
	$43,977.75
Sunday School offerings:	
Campaign 1919-1920	$10.576.55
Campaign 1920-1921	8,001.12
	$62,565.42
Supplementary List	6,392.06
Halifax, Nova Scotia	70.00
	$69,027.48
Specified adoptions	645
Miscellaneous and supplementary lists	234
Sunday school	309
	1188

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ARMENIAN RELIEF

To the Trustees of the Universalist General Convention:

You conferred on us the duty and honor of carrying out the Baltimore resolution which called for the raising of fifty thousand dollars for Armenian Relief.

We take pleasure in reporting the following contributions:

Sunday School Christmas offering, 1919-1920	$10.586.55
Sunday School Christmas offering (still in progress) 1920-1921	8,001.12
Payments from Churches and Individuals	43,977.75
Payments reported to us but paid through other agencies	6,462.06
	$69,027.48

It is not to be supposed that this represents the whole of our denominational contributions for relief in the East. We frequently hear it said, "Our people gave large sums but thought best to pay through the community committee or through their lodges." Moreover, we have regarded our specific task as finished since the first of February, and, while not declining any gifts, have advised inquirers to send them through other agencies.

We thank you for the privilege of conducting a campaign which we trust has benefited, not only the needing Armenians, but doubly the people and the churches conributting in the spirit of the Christ.

Harold Marshall,
John Smith Lowe,
George E. Huntley.

359 *Boylston St., Boston, Mass.*

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

MAY 22—WHAT A CHRISTIAN HOME SHOULD BE

Luke 10 : 38-42, Luke 2 : 51-52, 2 Tim. 3 : 14-15

Learning of Jesus Direct

Two of the three passages taken for the text of this lesson have to do with direct contact with Jesus. It is typical of the present attitude of the Christian world. Christians are themselves following the example of Mary in "choosing the better part." They have previously been following the example of Martha, "cumbered about much serving," puttering around with the details of housekeeping, bothering with rituals and statistics. The contrast, as is so continually true in all the real scripture, is between the spiritual and the material. In another passage a man comes to Jesus and wants him to speak to his brother that this brother should divide the inheritance with him. And Jesus says in reply: "Man, who made me a judge and a divider over you?" Then here is Martha asking him to make Mary take on her share of the housework. And he replies, "Martha, Martha," repeating the name just as one would in speaking to a close friend, when one disagrees, "thou art anxious and troubled about many things. But one is needful. Mary has chosen the good part," etc. Moffatt translates it: "Mary has chosen the best dish and she is not to be dragged away from it." His translation immediately suggests the contrast between physical food and spiritual food. This probably makes the contrast a little clearer, more easily presented in teaching. The two kinds of food represented thus by the two sisters invite the detail of the menu which one can easily make out for either table, the physical or the spiritual.

But perhaps there was much else besides the meal getting in which Martha felt she had been left alone to serve. Martha was probably what we ordinarily call "a good housekeeper." She may have considered cleanliness next to godliness and to her mind more easily understood and practically within her reach. She could practise in that way what she believed. It seems likely that this same thing had happened many times on the occasions of Jesus' visits. That is, it does not seem likely that Martha would have spoken in this way if this was simply one —or a first—occasion. Few people thus open their inmost feelings to comparative strangers. Into Jesus' estimate of the two parts (Mary's and Martha's) there must not be construed any slighting of good housekeeping, but an emphasis that all housekeeping, or detail service of any kind, should never be allowed to eliminate the things of the spirit, the food of fellowship. The real purpose of housekeeping is soul development. We have all probably known good women who are so engaged in keeping the house clean that they make the whole family uncomfortable with rules about wiping your feet on the mat, or coming in the back door instead of the front, etc. Cleanliness is all very well, but it is not a substitute for godliness. Good housekeeping may be "diligently serving the Lord," but it may come to take so much time and energy that not only the housekeeper but all the rest of the family are made so tired that cross words come too easily and a spiritual uncleanness pervades the home.

Applying the Idea of Jesus

According to Jesus the friendly relationship of the home is more important than the details of housekeeping or the items of the menu. Many a man and many a boy or girl can testify that scrubbing always went with scolding and that roasting was

not confined to the meats of dead animals, in their homes. Many a home has been broken up, many a divorce evolved, many a boy or girl driven from home, because it was not recognized that there is a spiritual hunger as well as a physical one, that there are rules of spiritual as well as physical sanitation.

There are any number of illustrations concerning this contrast which Jesus makes between the parts of Mary and Martha. Many of his other teachings, being instruction in principles, not details, can be easily applied to the making of a Christian home. As example, when he says that no man can serve two masters, that a man can not serve God and mammon, it applies directly to the proper relation of housekeeping and soul keeping which he puts up to Martha. He does not mean that a man can not have any contact with mammon (as signifying material things, business and the like), but that he can not allow mammon to control his faith, hope, charity, conduct, and character and yet claim to serve God. Just so the spirit of Christian love in the home will not fail to perform the proper household duties at proper times, but it will not allow material details to subordinate the spiritual principles. Saying "grace" at the table is of little use if the meal is to be accompanied with a family row.

The Home of the Golden Rule

The text concerning Jesus in his Nazareth home when his evident desire was for spiritual contact in the temple "with the doctors" may be taken to typify how many a child has keen desires that for a time must be repressed by conditions at home. But it is as significant of how these desires should be recognized in the child and given opportunity for expression, when possible. The importance of the child is being recognized now in many ways as never before. We have standardized many things as to the material care of a child, weighing him as a baby, feeding him by rules, shielding him from demands for child labor, etc. But none of these material achievements can be a substitute for spiritual culture and for the constant contact with the loving spirit of Jesus in all the relations of the home. Jesus grew in favor with God and man. Some parents try to make the child grow in favor with God and neglect the child's contact with his fellows. Others reverse that. Neither alone will develop a well-balanced soul in the child. The Golden Text is simply the Golden Rule in the home: "Children obey your parents—Parents provoke not your children." Where there is absolute fair play between all members of the family, there is an example of what a Christian home should be.

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Jesus Different

On all sides of the Church in the social order there are arising questionings and challenges of the Church as the bearer of the healing medicine of Christ to a world at dis-ease with itself. For Christ has strangely captivated the admiration of mankind where the Church has not done so. . . . It is not merely that we have a clearer view of the historical Jesus than any generation of Christians before us have enjoyed, but we have actually found Jesus to be a different sort of person than we had conceived him to be, holding a radically different conception of his mission than we had come to imagine, and therefore laying upon his followers a task radically unlike the traditional task to which the Church had through the centuries adjusted itself. . . . The Christ we are seeing to-day, the Christ who haunts our hearts and whose presence makes us ask these grave, radical questions, is not merely an idol but an ideal. One does not need to take one's idol seriously, but one's ideal must be taken seriously. As Jesus Christ is translating himself out of the terms of ecclesiastical worship into the terms of personal and social behavior, great questions arise. Toward Christ as an idol the Church has always been Christian enough. Nobody would think of raising our present question (Is the Christian Church Christian?) while Jesus Christ stood in his glorious position within the blessed Trinity. But the moment he comes into our homes and streets, into our factories and courts, into our stores and packing houses, into our legislatures and peace conferences, into our battlefields and our federal penitentiaries, the question is unescapable. Are we really Christians? In the light of what we now see Christ to be, do we still want to be Christians? Can we endure his interference in these temporal, mundane affairs of ours? (*Editorial in the Christian Century.*)

Rapid Transition but Not Disintegration

There are reverend professors and students in colleges who are loyal to all that is progressive in Protestantism, but who are unwilling to accept as divinely inspired the appendages that Protestantism has added to herself. The Protestantism is passing that accepts the doctrine of verbal inspiration or that accepts the parity of all scripture, or that looks upon the Bible as a book of science. We need to distinguish between God's word being in the Bible and the Bible being the word of God. . . . The systematic theologian or the seminary, no matter by what name it goes, or the Church that can not function its theology and its teaching and its preaching on the basis of Christ's commandments, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength, and thy neighbor as thyself," deserves to pass away. No matter how epoch-making the beginnings of the historic Protestant Church and how revered her leaders, when she shows the marks of a rapid transition from a partial to a fuller acceptance of truth, let us not call it disintegration but constructive building. (*Frederick Zimmerman, pastor of the Reformed Church, Metuchen, N. J., published in Christian Work.*)

Missing but Possessing

"I should like to meet John Burroughs in heaven," said a perfectly Orthodox Congregational pastor the day his death was announced. If he missed what we consider the central and important thing in the Christian religion, he possessed and fostered within himself that sense of the Infinite Presence and its beneficent manifestations which enabled him to live nobly and to look forward serenely to death. His simplicity, gentleness, and sincerity were qualities which any confessed follower of Jesus Christ might desire to possess in kindred measure. (*Editorial on John Burroughs, in the Congregationalist.*)

God's Task or the Devil's?

The second thing I note about Gideon was that he wanted to be certain his task was a God-given task. One day Gideon thought he heard God tell him that he was to lead his countrymen out against the Midianites. I have heard men say that God has told them to do so and so, when the fact of the matter was it was the devil had told them, for the devil generally comes as an angel of light. Gideon wanted to be certain that he had heard right, so he got a fleece of wool and said to God, "If in the morning this fleece has dew on it and the ground is dry then I will know I have heard God speaking." I like the plan of Gideon here. When something comes up for action, consult about it; think it over; see if it is God's plan and then go ahead. (*From an address by Rev. Robert Allen Pollock before the State Convention of Gideons, Denver, Col.*)

"I Saw No Temple Therein"

The temple is a temporary structure erected to serve the ends of the invisible Church. If I unduly exalt the scaffolding, if I regard it as an end, and not as a means, I throw my entire life into a false perspective and I get astray from the pregnant truth. What remains in the life to come is the character the temple has helped to produce—the character of holiness, of fellowship, of praise; the character that apprehends the divine and loves it. (*Jowett, in the Christian Herald.*)

Washing the Disciples' Feet

Never was pride more exquisitely rebuked than in that acted parable, in which was revealed the secret of true greatness and the loftiness of true humility. (*Quoting Dr. Joseph Fort Newton, Peloubet's Select Notes.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

SUNDOWN

When my sun of life is low,
When the dewy shadows creep,
Say for me before I go,
"Now I lay me down to sleep."

I am at the journey's end,
I have sown and I must reap;
There are no more ways to mend—
Now I lay me down to sleep.

Nothing more to doubt or dare,
Nothing more to give or keep;
Say for me the children's prayer,
"Now I lay me down to sleep."

Who has learned along the way—
Primrose path or stony steep—
More of wisdom than to say,
"Now I lay me down to sleep?"

What have you more wise to tell
When the shadows round me creep?
All is over, all is well. . . .
Now I lay me down to sleep.

"B. L. T."

JOINING THE BAND OF MERCY

"YOU'RE making a lot of fuss about animals, when you ought to be helping people," said Mrs. Janison. "I don't have time to bother with dumb beasts, there are so many suffering humans in the world. I tell my Bob to save the folks, and let the critters go."

So Bob didn't join the Band of Mercy. But Mrs. Janison's neighbor, Mrs. Cook, taught her boys to be tender with every living thing, and the teacher was encouraged by the reports they made.

At one of the meetings, Elsie Cook reported finding a woodcock in the pasture, with both feet deadened by striking an electric wire. To spare it pain, she carried it home and asked her father to behead it, and he did so with one sure blow from his sharp axe, so it never felt the cut.

And at that same Band of Mercy meeting, Edgar Cook was asked what he had done that week to relieve some dumb creature or to make it happier. He told of putting out crumbs and chaff and grain for the winter birds, and of asking a horseman to blanket his horse and feed it better.

Then, when the teacher came around to Bob Janison, she asked him if he, too, hadn't been kind to some helpless creature, and he said:

"Naw! Ma says there's so many soldiers' orphans all over the world starving and freezing, we ain't no right to think 'f mere beasts."

"Then, please tell us what you have done to aid starving, freezing orphans?" the teacher cheerfully asked. "We'll like to hear how much you do to make them comfortable every week. That is what the Band of Mercy is doing—making girls and boys kind-hearted and tender toward the suffering. What have you done this week—and every week?"

"Wha—wha-at?" halted Bob, and forgot to close his mouth.

"I asked," plainly Miss Cressey stated, "what have you been doing for orphans—if you have been so busy helping them that you've had no time to help dumb animals? Let us hear of your good deeds."

Bob turned pink, then red, and hung his head. "I ain't done nothin'."

The other boys laughed, and the girls tossed their heads, and no more attention was paid to poor Bob.

That night, on the way home from school, little Sadie Fletcher fell and hurt her knee. Bob went on ahead and his mother never heard about it till a friend told her that Elsie Cook ran for the doctor, and Edgar Cook ran home for his sled, and with another Band boy's help drew her home, while still another merciful chap went on ahead to tell her mother, so she would be less frightened when her child arrived.

"Sadie is an orphan, I suppose," said the friend, "as her father is dead. But I suppose Bob wouldn't think it worth while helping her, as she doesn't live in Europe and didn't have a soldier father. But if the Cooks were over the water, where they had the chance, they'd be on the alert to help orphans there, and they save their pennies to spend. So it looks as if Band of Mercy boys and girls are tenderer hearted than those outside the Band."

And Mrs. Janison said, "Well, maybe Bob'd better jine, after all."—*L. T., in Our Dumb Animals.*

* * *

BURMA

Burma is administratively a part of India; geographically it is another country, a smaller triangular pendant hanging down from the necklace of the Himalayas into the Indian Ocean, just to the east of the great Indian triangle. And when the life of the Burmese and their customs are considered, thoughts of India are called to mind chiefly because of striking contrasts.

Though the same can be said for nearly every little-known country, it is especially true of Burma, that there are two: the Burma known to the superficial tourist who visits only the beaten paths like that "from Rangoon to Mandalay;" and that known to those who live in the country or journey more intimately among its people—the true Burma, little affected by the civilization of the West.

To the cities have flocked Indians, Chinese, and many Europeans. In Rangoon, a city of 300,000 or more inhabitants, there are more Hindus from India proper than Burmese, and more than half as many Mohammedan Indians. Many shops are in the hands of Armenians. The Burmese of the larger cities, too, have in many ways taken on, at least superficially, the ways of the West. From a visit to the cities, therefore, one can form but guesses of Burma.

It is when one reaches the Burmese "back country" that the suspicions he has gathered in the cities are confirmed and he

sees that in many ways Burma is utterly unlike many other Eastern countries. The blighting caste system as such, which he is likely to look upon as the curse of India, is almost wholly lacking. There are members of certain classes, to be sure, who are looked upon as degraded because of their occupations or those of their ancestors—descendants of pagoda slaves, grave diggers and beggars—but the people above them are practically of one level.

There is none of the veiling of the women as practised in the Mohammedan countries, none of the seclusion of India, and not even the modified seclusion of China. The women are freer than in most other oriental countries, and may come and go as they please, just as men may, in the houses and temples, on the streets and in the bazars. Women, in fact, keep shop in many of the bazar stalls, and are better "business men" in every way than the Burmese males. The observer from America feels that Burmese women approach much more nearly the freedom of the women in his own country than he was ready to expect.

There are numerous tribes in Burma, having different customs and speaking different languages, but for the most part they are of the same racial stock. All seem to have a strong element of Mongolian blood. The Burmese are dominant numerically, in influence, and in intelligence. Some of the tribes of Upper Burma, notably the Chins and Kachins, are quite wild. The Karens, less numerous than the Burmese but numbering almost as many as the Shans, live mostly in the uplands, but since the British occupation have migrated more and more into the lowlands. They are most interesting to Westerners because of the relative ease with which they have been converted to Christianity. Unlike the Burmese they are not Buddhists. Their religion consists chiefly in the propitiating of nature spirits with offerings.

There is a gaiety and lightness of manner among the Burmese and a love of bright-colored clothing and music not found among the more sober and somber Indians, which has earned for the Burmese the title, "Irish of the Orient." At the same time they are inclined to indolence to a greater extent than the Indians. But at least there is not the keen economic urge to industry in Burma that there is in India proper. In most parts of Burma the soil is rich, the rainfall plentiful and in some areas more than abundant. The Burmese have long been free from worry over the threat of famine. There is in the country little real poverty, and on the other hand, no great wealth.

The Burma of the Burmese, that is Lower Burma and the basin of the great Irrawaddy River, is a land of pagodas, the shrines of Buddhism. Thousands upon thousands of these bell-shaped structures surmounted by gilded spires and tinkling bells have been built. Many of them have fallen into decay, but others are built each year. They are the symbols of the hold which the Buddhist religion has upon the people of Burma. It is their belief that the surest way of "acquiring merit" and achieving holy rest after death is to erect a pagoda; and very few Burmese who are able to add to the country's forest of pagoda spires fail to do so.

Because the Burmese are a happy rather than a taciturn people, because the social life of the women is not hedged about with artificial barriers, and because their religion insists that they be temperate, refrain from killing animate things and that they give alms, it would seem that this portion of the population could be more easily approached and more easily won over to Christianity than almost any other oriental people. But to Christianize them is no easy task. Missionary work has been carried on among them since the days of Andoniram Judson, who first went to Burma in 1814. Although there has been success among the Burmese members of the population it has not been nearly so marked as among the Karens. In the main the Burmese have clung to their religion with great tenacity. They have even borrowed modern western methods in an effort to revivify it. A Young Men's Buddhist Association which seeks to hold the interest of the younger Burmese in the old religion has become active in recent years.—*From a Bulletin issued by the National Geographic Society.*

NAMES

From Somerset and Devon,
  From Kent and Lincolnshire,
The younger sons came sailing
  With hearts of steel and fire.

From leafy lane and valley,
  Fair glebe and ancient wood,
The counties of old England
  Poured forth their warmest blood.

Out of the gray-walled cities,
  Away from the castled towns,
Corners of thatch and roses,
  Heathery combs and downs;

With neither crown nor penny,
  But an iron will they came:
Heirs of a great tradition
  And a good old English name.

An empty silence met them,
  On a nameless, savage shore;
But they called the wild "*New England*,"
  For the sake of the blood they bore.

"*Plymouth, Exeter, Bristol,*
  Boston, Windsor, Wells,"
Beloved names of England
  Rang in their hearts like bells.

They named their rocky farmlands,
  Their hamlets by the sea,
For the mother-towns that bred them
  In racial loyalty.

"*Cambridge, Hartford, Gloucester,*
  Hampton, Norwich, Stowe"—
The younger sons looked backward
  And sealed their sonship so.

The old blood thrills in answer
  As centuries go by,
To names that meant a challenge,
  A signal, or a sigh.

Now over friendly waters
  The old towns, each to each,
Call with their kinship in a name;
  One race, one truth, one speech.

Abbie Farwell Brown.

* * *

WADING THROUGH SLUSH

During the last two or three weeks, multitudes have been soiling their minds with the details of a divorce case in New York City. To see respectable people—shop girls as well as elderly bankers, merchants and professional men—following up column after column of such stuff creates, for the moment at least, the feeling that the average man, if left to his own resources purely, inclines easily toward things sordid and sensual. To be sure the tempting material is right before us morning and evening on the front page, right-hand column, scare headings. The newspapers put it there because their owners think that most of their readers want it. So long as the law permits such publicity of divorce proceedings, the culpability of the newspaper is to that degree lessened. Nevertheless public sentiment, if it were sufficiently strong, could so assert itself in individual and joint protests that editors and publishers would feel pressure of opinion, to which we believe many of them would respond if they were sure that any large proportion of their readers resented such an infliction from day to day. Church people certainly carry a special responsibility in this connection.

The golden moments which we have to ourselves at the

beginning or end of the day, either in a public conveyance or in our own homes, are too precious to be wasted on slush. Properly used by young men and young women in their 'teens and twenties, these moments may add to one's intellectual capital and toughen one's moral fiber. When, by judicious use of a small portion of time day by day, we can become increasingly familiar with the great thoughts of Emerson or Ruskin or Plato or Socrates or Paul or Jesus Christ, why do ourselves the harm of letting our minds rest for a single instant longer than is absolutely necessary on the daily portrayal, however artistically done, of the slimy and seamy side of human life? Oh, the pity of it!—*Congregationalist.*

* * *

IN THE MORNING

Elizabeth Randall

"Weeping may endure for a night, but joy cometh in the morning."

My tears are falling like the rain,
For sorrow, in my heart, holds sway.
How can I face the lonely night,
With you away?

As showers cool the parched ground
So tears assuage my bitter grief,
And with the coming of the morn,
I find relief.

The sun upon my window ledge
Shines brightly in to say "Good-day!"
The robin sings a cheery song,
Then flies his way.

And in my heart again is joy,
The ancient promise holdeth true.
I rise to serve my fellow men,
Because of you!

Dean Academy.

* * *

THE WISDOM OF THE EAST

Some Chinese proverbs collected by Roy Chapman Andrews, and handed on by him to a recent meeting of the Dutch Treat Club in New York City.

If you bow at all, bow low.

A man thinks he knows—but a woman knows better.

Free sitters at the play always grumble most.

I have seen not one who loves virtue as he loves beauty.

Only imbeciles want credit for the achievements of their ancestors.

The faults which a man condemns out of office he commits when in.

No image maker worships the gods. He knows what they are made of.

One more good man on earth is better than an extra angel in heaven.

It is not the wine which makes a man drunk—it is the man himself.

If you suspect a man, don't employ him—if you employ him, don't suspect him.

* * *

WEAKLINGS OR MEN

It is as necessary to teach boys and girls to stand up straight and alone in the stress of real life as it is to teach them to walk or to talk.

Are we doing it? Surely not well enough, when we consider that 175,000 juvenile offenders were brought before the courts last year. And this does not take into account the great host that did not reach the courts.

Why are our boys and girls often moral weaklings? There is something lacking in their training.

They have too few duties at home.

Their school work is often slighted.

They are strangers in Sunday school .

The church is too old-fashioned for them.

They have too much time to loaf.

They are not obliged to do some real work every day.

They have too much easily obtained money to spend and too little knowledge of the value of money.

They do not need to practise enough self-denial.

The opposite of this is what made our fathers sturdy and strong. The trend of the times is toward self-indulgence. The ease for which the fathers had to toil is handed as a gift to their children, who are thus deprived of the joy and benefit of effort.

We need more iron in our lives as well as in our blood. Young people do not usually love hard duties, but in after years they thank the firmness that made them carry burdens.—*Christian Endeavor World.*

* * *

THE LITTLE RED SCHOOLHOUSE

In his remarkably strong annual report President Butler of Columbia University presents a powerful indictment against modern educational fads.

He asserts that "the little red schoolhouse of the generations that followed the Civil War, with its wretchedly poor equipment, but with an earnest and devoted teacher who laid stress upon character-building and upon the fundamentals of intellectual training, did more for the American people than does many a costly and well-equipped educational palace such as may be seen in any part of the United States to-day."

He would not have us throw away our fine equipment for teaching, but he would have us vivify it, energize it, spiritualize it. He would throw away fads.

Very justly he says: "More criticism than was ever leveled against the study of Latin, Greek, and mathematics based upon the meager practical results obtained can be repeated with equal force against those newer subjects of school and college study which have so largely displaced Latin, Greek, and mathematics."

We believe that if a college shall become known to place manhood first—deep-thinking and generous-souled manhood—it will obtain such public regard and support as no great educational institution has won for many years.—*Christian Endeavor World.*

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SCOTCH DIALECT

Common Sense (New York) devotes a recent issue to Scotch humor. It says that the enjoyment of Scotch wit, like the love of olives, is a cultivated taste; but no cultivation is necessary for the appreciation of this jest:

The Scotch dialect, after you get used to it, adds greatly to your enjoyment. It is very easy to learn. There are only about 200 words to remember and another 200 that are the same as English words with ie tacked on, for example: lad, laddie, plaid, plaidie, lass, lassie.

Oh wad some power the giftie gie us
To see oursel's as ithers see us.

But the vocabulary gets the harder as we get the farther north into the highlands. This conversation took place between a buyer and seller at a fair in the north. The buyer approaching a wool booth asked questions and was answered as follows: "Oo?" "Ay, oo." "Aw oo?" "Ay, aw, oo." "Aw a oo?" "Ay, aw a oo."

This is the worst on record.

The translation is:

"Wool?" "Yes, wool." "All wool?" "Yes, all wool." "All one wool?" "Yes, all one wool." Here the only joke is in the dialect. If you can't laugh at this one, at least you can weep.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

CONFERENCE ON THE CULTIVATION OF THE HOME CHURCH

Held under the Auspices of the Committee on Home Cultivation of the Committee of Reference and Council. This Committee is one of many appointed by the Foreign Missions Conference of North America. Mrs. Fred A. Moore Attended, Representing the W. N. M. A.

In New York City, April 20-21, 1921, there was held a conference of secretaries and representatives of Foreign Missions Boards in the interest of developing in the home churches a better understanding of the foreign missions enterprise. Many phases of the situation were discussed, but the following items would seem to be of interest to Universalists:

(1) Some of our missionary problems may be solved by the right kind of publicity in small newspapers in little towns all over the country.

(2) New plans are being developed for the Foreign Missions Year Book. It is hoped that it may become a treasury of missionary information, much more complete by way of reference than it has ever been before. It will be needed by ministers, church officials, leaders of mission study classes, and all people interested in missions in any way.

(3) A member of the Methodist Women's Board reported that their magazine has proved to be a greater help than anything else in strengthening the work of their women. The subscription price is fifty cents and they received ten thousand new subscriptions last year. (Do all Universalist women know about the *Bulletin*, published by the Women's National Missionary Association?)

(4) An especially worth-while suggestion is that of a Church School of Missions. Six or eight weeks may be set aside in the fall or spring, sessions to be held on Sunday evening or on a week day night. A good plan is to have supper at the church, followed by the session of the school. There may be an assembly period with stereopticon lectures, special talks, etc. Then follows the meeting of classes of different ages, each with a leader. Such a plan involves much work and careful preparation, but it would seem that it might become of tremendous value in the life of any church. *V. R. M.*

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

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* NOTES MNEMONIC. 11. May *
* 14. Remember that your boys *
* (and girls too) have a strong and *
* perfectly normal interest in ath- *
* letics. During the summer-time *
* take advantage of it for the benefit *
* of your Sunday school. Many *
* schools provide the means of clean *
* sport for their young people. *
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LITTLE HANDS MADE HELPFUL

Beulah Cone

Last summer many of our people studied in various summer conferences a book entitled "Serving the Neighborhood." During the winter many found ways of putting what they learned into practise. One Sunday school teacher helped her children to make picture books for little children in the hospital. These were so attractive and well done that they are worthy of imitation by any class.

The class consisted of twenty-five children from three to six years of age. They took turns working so no one child made a complete book. They worked for a little while each Sunday for six weeks.

The books were made by the teacher. A local printer furnished the paper, thin, tough, brown paper. It was cut into sheets twelve by eight inches and folded to make pages six by eight inches, three sheets or six pages to a book, and tied with ribbon from handkerchiefs.

The pictures, cut from magazines by the teacher, were placed on a table and the children selected what they wanted for a page, pasting them in place. Each week there was a little talk about the little lonely sick children and the little ones were very happy in the thought of helping these other children to be happy.

These books show that even the tiniest children may be helped to begin to serve their neighborhood. If made by older children the whole process might be carried out by them, or older classes might make the books and cut the pictures while the younger classes did the pasting. Children are so ready to learn to be good neighbors, we must not fail to give them opportunities for serving. These picture books are just one way—there are many others.

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INDIANA IS IN LINE

Jessie Eubank, State Secretary

A State Sunday School Rally was held in First Universalist Church, Anderson, Indiana, afternoon and evening, recently. There were representatives present from seven Sunday schools. All members of the Executive Board of the Indiana Universalist Sunday School Association were present. A hearty welcome was extended to all visitors by Rev. Sidney R. Esten and members of Anderson church. A spirit of keen interest and enthusiasm was manifest throughout the afternoon and evening. The program, arranged by President Carl Mock and Mr. Esten, included addresses by Rev. Almira Cheney, Rev. Pearl Patrick and Mr. Lambert Case, discussion led by Mr. Mock, and reports from the field.

A freewill offering was taken by the State Board and presented to the Anderson school.

Encouraging reports were given from schools represented, namely: Salem, Indianapolis, Oaklandon, Manchester, Muncie, Pendleton and Anderson. Mr. Orlando Moseley gave a bit of history of Salem School: organized and working twenty-eight years; co-operating with county Sunday school organization, founded in Salem church some years ago; motto, "The Life You Live Is the Lesson You Teach." Indianapolis reported gaining membership. Oaklandon is looking forward to a new church building. Manchester Sunday school the life of the church; mothers accompany children to Sunday school instead of sending them. Muncie gaining under leadership of Rev. Miss Cheney. Pendleton reorganized last October; small membership, maintaining one class under leadership of Mr. S. C. Mock of Indianapolis. Anderson, church grew from Sunday school and Young People's Christian Union; have maintained school since organization, never taking a vacation; very few children in the church—have gathered in a number of rousing little Americans who formerly had no Sunday school; these youngsters apparently enthusiastic, energetic and thriving under Universalist leadership—evidently delighted and happy in their new Sunday school.

One of the most important features of the Rally Day was the very generous and gracious hospitality extended to all guests by Rev. Sidney Esten and members of the Anderson Church. The visitors were entertained with a bountiful supper in the church dining room. Then followed a social hour of such genuine friendliness and good cheer, which indeed made the occasion one of lasting, delightful memory and an inspiration to every one for more faithful and loyal endeavor.

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SOMETHING KNOWN AT FITCHBURG

The young people at Fitchburg, Mass., know something very important. Pastor Gibbs has had them write brief essays on "What the Sunday School Means to Me," and the testimony that they bear shows that they really do some serious thinking. It goes without saying that the boy and girl putting down in black and white what they believe to be the benefits of the Sunday school will become more interested and receptive. A good plan from Fitchburg—try it.

Young People's Christian Union

DIRECTOR'S DATES

May 16, Fork Ridge, W. Va.
May 20, Worcester, Mass., First Church.
June 7-10, Vermont Associations.
June 20-21, Ohio Convention.

* *

BUFFALO, GRACE

Grace Church in Buffalo, N. Y., was started by the Young People's Christian Union as a mission church. From very humble beginnings it has grown strong, and is still growing. Often it has been a leader in unexplored fields of church work. It was one of the first churches in the entire country to catch the vision of the community church, and to erect a building in which community work could be done.

Grace Church has come back into the active ranks of the Y. P. C. U. with one of the latest of the new Unions, and with Unioners whose spirit is the kind that is sure to win.

* *

MILE-HIGH UNIVERSALISTS

My westward way from the land of Brother Brooks brought me up into Colorado, first to Colorado Springs, and then to Denver for the first two days of May. My first plan for this trip set the time of my visit two weeks earlier, on April 17, but Mr. Skeels wrote me that they were almost sure to have snow then, so a change was made and I visited Brother Brooks first. And sure enough, on April 15 the heaviest snow of the winter fell: eighteen inches of it in Denver, and several feet up in the mountains. Trains were delayed as much as thirty-six hours. I submit that a man who can predict six weeks in advance the coming of such a storm should be fittingly recognized by the U. S. Department of Agriculture, and his name listed with the prophets of the weather as well as with the prophets of the larger hope and faith.

A dozen years ago, it was all arranged for me to come to Colorado Springs as pastor, but every one expected some one else to let me know about it, and some one else did not, so I missed the great delight of living up here on top of the world. Ever since my first visit here six years ago, when I learned what I had missed, I have keenly regretted my loss. There is no place that I have visited that combines so perfectly all of the attractions both of mountain and prairie as do Denver and the Springs.

To the east are the wide-stretching plains, beckoning the eye out to the far horizon, across a world where all men stand on a level, and where it is the natural thing to believe in brotherhood. Just a few miles to the west, easily reached by trolley, and still more easily by automobile, are the Rockies, the backbone of the continent. Inevitably, when one faces westward, he lifts up his eyes unto the hills.

And at this season of the year, so soon after the big snows, the mountains glisten in the brilliant Colorado sunshine. On the last day of April, I started to climb Cameron's Cone, which is a sort of curtain raiser to Pike's Peak, reaching upward 10,700 feet. I climbed until I was knee-deep in snow, and had reached the shoulder of the mountain, at an elevation of about 9,500 feet, and had obtained a wonderful view eastward across the plains, and westward to the Peak, and to the other mountains beside and behind it.

Pike's Peak is like Fujiyama: it dominates the entire region round about. There are many higher peaks, but they are farther west in the continental divide, and do not stand out by themselves. Pike's Peak rises right out of the plain, 8,000 feet above the city of Manitou, adjoining Colorado Springs, which itself is over 6,000 feet above sea-level. On a clear day it is easily visible from Denver, seventy miles away.

I believe that the most perfect view of the Peak which can be obtained anywhere is the one from the western slope of Cameron's Cone. That view was worth many times the effort required for the climb necessary to obtain it.

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IN COLORADO SPRINGS

On a Friday evening at a private home nearly thirty Universalists of the Springs met for a social time and to listen to the Director of Young People's Work appearing in the role of Murray Lecturer. No services of any sort have been held here since the visit of Dr. Tomlinson a year ago, and they are eager to hear it again. At this meeting the first steps were taken looking to Sunday evening visits from Mr. Skeels, and he has promised to go on May 15. There is no reason that we should not have a good if not a large church in Colorado Springs.

* *

DENVER

Here is a church that is in a fair way to go over the top at an early date in the Murray Anniversary Crusade. Since the coming of Mr. Skeels soon after the Baltimore session of the General Convention, there has been a steady and by no means a slow growth, and the church is in excellent condition. A church which can ask the General Convention to reduce its appropriation by $500 at a time is certainly one of which we may all be proud.

Because of its achievements, and because of its faith in the future, this church has extended an invitation to the General Convention to hold its session here in 1923. Some people will say, "But Denver is so far away!" This attitude, like Boston, is a state of mind.

In Colorado Springs one of the men present at the meeting was talking with me about my travels and remarked, "I haven't traveled very much myself. I've never been east of Chicago in my life. I've been down to Galveston, and out to the coast, of course, but that's all." Distance, therefore, is also a state of mind, and with the reduction in railroad fares which is certain to come long before 1923, and with the low summer excursion rates which will be available, it will not be a more expensive trip than many others. And Denver is nearer to thousands of Universalists than Boston is.

No one can enjoy the hospitality of the Denver parish, as I am now doing for a second time, without being eager to come again.

Stanley Manning.

Denver, Col., May 2, 1921.

For the Quiet Hour

Joy is the flag hoisted to signify that Christ is believed and loved indeed. On the other hand, wrong is done to the Lord and an evil report brought upon him, when those who profess to believe in him fail to rejoice in him.

Robert Rainey.

It is only a joyful religion which has a right to be missionary: only one which is conscious of having found the supreme good will be eager to impart it.

James Denney.

Religion is a most sweet and pleasant and amiable thing: let us not, by our indiscretion, make it a task to ourselves and a terror to others. The more the children of God are children of wisdom, the more they justify it and its ways. Christian prudence is very much the beauty and strength of Christian piety.

Matthew Henry.

There is no such argument for Christianity as a Christian, a man that is so luminous with the Christ light that he becomes like the sun whose brightness is sufficient to render invisible any spots with which its disk may still be inconspicuously blurred.

Charles H. Parkhurst.

Life does give us some bitter pills, but they were not made to chew but to swallow. Chewing them makes them all the more disagreeable, and leaves a bad taste in the mouth. . . The way to deal with a disagreeable thing is to have it ended as soon as may be, and then leave it. The chewing of imaginary pills is the worst folly of all, and goes farther to weaken and impoverish life than almost any other habit: If there is anything worse it is to chew our pills to the last, and then not swallow them.

Joseph Fort Newton.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

The Poems of Corinne Roosevelt Robinson. $2.25.

It is good to know that Mrs. Robinson's three previous volumes have been gathered together under one roof, with some new poems added. The titles of the three, "One Woman to Another," "The Call of Brotherhood," "Service and Sacrifice," give an idea of the patriotism and public-spiritedness, the whole-hearted sympathy, and instant response to the deepest human emotions characteristic of this poet.

Each section of the book has its own charm—that entitled "Grief" is full of beautiful music—but the one devoted to the poems written for and dedicated to Mrs. Robinson's brother, Theodore Roosevelt, will appeal to the greatest number of people. The poem "Sagamore," which appears at the beginning, is less intimate than the others of this group, but more prophetic, and sure to be widely quoted:

"Woe
Is on the world. The people go
With listless footstep, blind and slow;—
For one is dead—who shall not die—
At Sagamore."

Across America with the King of the Belgians. By Pierre Goemaere. Translated by Beatrice Sorchan.

Shall we ever forget the visit of the Belgian royal family to this country—the tall, dignified, fine looking King Albert, every inch a king, the sweet, frail, dainty little Queen Elizabeth, to whom our hearts went out for her bravery and devotion in the war as well as for herself, and the gallant Crown Prince, on whom the kingly mantle will some time fall—may that day be far distant!

The book is quite unofficial, being written by a Belgian newspaper man who was one of the many attendants, and is so condensed that we move rapidly through the tour and find the narrative all too brief. New York, where the royal visitors landed, displeased the author by its too sharply broken skyline and many unfinished buildings; Boston he calls "the intellectual and aristocratic center of America;" Chicago, "the miracle of American speed;" and Washington "the crowning and apotheosis of the trip."

And as we lay the book down, we hear again Queen Elizabeth's touching message to the American women—"Tell them to continue their love."

Montague Wycherly. By L. Allen Harker. $2.00.

"The most beautiful things in life are also the most common. The love of man for maid, of maid for man, the love of little children, the wisdom and tenderness of the old—these are the things that come within the experience of us all, and can never cease to be as new and wonderful as they are eternal. And for those who in youth have learned to love and pray, 'this world is as much God's world as the world to come.' "

The man of course is Montagu Bethune Wycherly, the surname of his guardian added at his request; the maid is Herrick Wycherly, so named "because the very day I was born my daddy found a copy of the 'Hesperides' in an old book-shop—the 1648 edition—and I was christened on Robert Herrick's baptismal day, too, the twenty-third of August," and a "kind and beautiful" girl she is, true blue as her eyes and sunny as her hair. Her mother is a pearl of great price; her father is deeply engaged in editing a book; Montagu's brother Edmund is a sailor lad who cheerfully falls into scrapes and out again like the bramble-bush man; little Roger Reeve is a darling who adores his daddy, and "Wycherly Sahib" and "Hayrick"—his mother, alas! being selfish and neglectful—and "the magician," Dr. Spence, who "undeafed" him after he "caught that measle;" Lord Delafosse quite rules the little community; and family life at Bredon Manor is so ideal that the lonely man feels himself at home. Blessed are the homes that radiate such an atmosphere!

It Might Have Happened to You. By Coningsby Dawson. $1.25.

"If in the summer of 1914 the stranger of 'The Third Floor Back' had mysteriously appeared at the Imperial Court in Petrograd and had announced, 'unless you have compassion and share with the outcast, the day will come when there will not be a peasant in Russia as forlorn as you,' he would have been laughed to scorn and sent into exile. Yet that day has come. In Warsaw you may see the princesses, the generals, the fops, the plutocrats, the lawgivers of that resplendent Court, clothed in rags, their feet in sodden boots, waiting their turn in the bread-line. . . It might happen to me or you."

This and much more the author saw in his investigation of the conditions brought about in Europe by the "paper peace." He was one of a party distributing food in Vienna on Christmas Eve, he visited homes from palaces to freight-cars, hospitals, soup-kitchens, prisons in many cities and countries—and what he found beggars description.

"We are all doing something. And none of us are doing enough. For the moment all of us are trying to save children because, whoever else was guilty, they at least were innocent of offense. The effort is finely conceived and statesmanly; children whose lives you have rescued will always be your friends. It is one way of wiping out animosities. Whatever happens to the League of Nations, you are making sure of a League of grateful Children."

The Life of a Simple Man. By Emile Guillaumin. $2.00.

This vivid story of the life of a French tenant farmer reveals the gift of the author for interpreting life in literature. His art has long been recognized in France, and his work has received an award from the French Academy. The life of the peasant, who sometimes worked until one o'clock in the morning and was on his rounds again at three, seems all work and no play. To read the book is to banish the mistaken idea that the French are all gaiety and frivolity. In our land of plenty we have little conception, either, of the poverty of the French peasant. "When one is poor it is necessary to take work where one can get it, even from employers whom one considers to be scoundrels." Guillaumin is somewhat of a philosopher, too. "Those who have played with all pleasures rarely look happy," he writes. "Certainly the best and most healthy of my pleasures is the inward satisfaction that I feel in my work. Success does not make me work less hard—far from it. On the contrary, it gives me satisfaction and therefore encouragement." The story is intensely human, true, and written with that charm which characterizes the French school of novelists.

Lightfoot the Deer. By Thornton W. Burgess. Illustrated, picture jacket $1.75.

How many of you are "from four to twelve years old?" Well, here is a new series of animal stories specially for you—the Green Forest Series. Each one will be about some animal brother; but you will meet many of the little people of the "Mother West Wind Series," the "Bedtime Story Books" and the "Green Meadow Series" as you read on.

Lightfoot the Deer is such a lovely, gentle animal, and so unhappy during the hunting season, when he is always playing hide and seek with his greatest enemy, the big man with the long stick that blazes fire—"I don't understand these men creatures," said Peter Rabbit to little Mrs. Peter. But his forest friends all love Lightfoot, and give him warning of the hunter's approach—you should hear Sammy Jay!—and sometimes a human friend keeps him safe till the time of dread is over and he can roam the forest with no one to make him afraid.

The illustrations are eight pictures in color by Harrison Cady—and you know what that means; and away at the end of the book it tells who is coming next,—but you mustn't peek!

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

May 17. Massachusetts Universalist Sunday School Association Convention, Melrose.

May 18-19. Massachusetts State Convention, Melrose.

May 24. 2.30 p. m. Annual Meeting Universalist Historical Society, Packard Chapel, Tufts College, Mass.

June 8-10. Iowa State Convention, Waterloo.

June 10-12. Kansas State Convention, Junction City.

June 17-19. Missouri State Convention, Elmer.

June 20-23. Ohio State Convention, Kent.

June 21-23. Pennsylvania State Convention, Linesville.

June 23-25. Missionary Institute, at Tufts College, Mass.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

October. W. N. M. A. Biennial Convention, Detroit, Mich.

Biennial meeting, National Order of Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	2,532
Chester Depot, Vt.	1
Markesan, Wis.	35
Lowell, Mass., First	10
Lawrence, Mass.	1
Woonsocket, R. I.	6
Belpre, Ohio	14
Portland, Me., Congress Square	10
Clayton Memorial, N. C.	1
Total	2,610

CHRISTENINGS

Before reported, 138. Belpre, Ohio, 3. Total, 141.

PERSONAL

The Rev. R. R. Hadley has changed his address to 145 Chester Ave., Providence, R. I.

California

Santa Paula.—Rev. F. L. Masseck, pastor. Rev. and Mrs. Nelson L. Lobdell, our dearly beloved former missionaries in Japan, having spent the winter in Los Gatos, and, having somewhat recuperated their health and strength, have begun their journey across the country to their former homes in New York state. Their first stop was in Santa Paula, where the Mary A. Livermore Missionary Society had arranged for a Gentlemen's Night, with an address by Mr. Lobdell. It was a great success from every point of view. On Sunday morning Mrs. Lobdell briefly addressed the Sunday school, and exhibited a characteristic dress of a Japanese lady. Mr. Lobdell gave a sermon to the congregation. Sunday afternoon a special meeting was arranged for the Japanese people to whom Mr. Lobdell spoke in their own language, much to their pleasure. Mrs. Lobdell sang an old Japanese hymn.

Colorado

Denver.—Rev. W. H. Skeels, pastor. The May issue of the *Rocky Mountain Universalist* completes the first year of the little publication's existence. It was started as an experiment, but has already made a place for itself, presenting each month items of news and a message of value to the members of the church, and also binding together in one bond of faith the Universalist people in this section of the country. It is our hope that this church may become more and more a missionary church, a "mother" church to newer churches which are to be organized in the Rocky Mountain states.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. Our recent annual meeting marked the close of another year of splendid work. Excellent reports were received from all departments. Our congregations are increasing, our church school is growing both in membership and attendance and all our organizations are increasing in strength and service. We have paid $5,000 toward our mortgage indebtedness during the past year. The annual financial canvass netted pledges double the amount of those made two years ago. We are continuously reaching new people, thus increasing our numerical strength. Plans for the new year include additional payments on our mortgage and a healthful extension of our program of work, including a raise in salary for both the pastor and his assistant. The State Convention meets with us May 11 and 12. Our newly elected officers are: Buckingham Marsh, moderator; Harry I. Yates, clerk; H. C. Reid, treasurer; J. H. Brooks and George Davis, trustees for three years.

Illinois

Leroy.—Rev. John S. Cook, D. D., pastor. This parish is again at work under charge of a settled pastor, Dr. Cook, who has returned to his first pastorate. For a long period there had been no regular services. During the interval the Mercy Chapel Gleaners and the Mission Circle kept up their meetings. During April the congregations have been good. Old friends and new are rallying to the old church, and prospects seem bright for an active growing church. On the second Sunday in April the Sunday school was reorganized, and our enrollment is well on toward the fifty mark. We hope to double this number before the summer vacation.

Kansas

Hutchinson.—Rev. George A. Miller, pastor. The last note on our new church building has been paid, and we recently held a ceremony to celebrate the achievement. The erecting of the building was made possible through the efforts and help of the late Judge J. A. Frontron and Dr. George W. Winans, and the project was carried out during the war. The church has a membership of one hundred and twenty-five, but there is a much larger attendance. At the Sunday evening services every seat in the auditorium is taken.

Junction City.—Rev. Fred A. Line, pastor. Sunday, April 24, special services were conducted for the Odd Fellows. The church was well filled, members of the Subordinate Lodge, Encampment, Canton and Rebekahs attending in a body.

Maine

Woodfords, All Souls.—Rev. Alfred S. Cole, pastor. The spring festival April 15 was a decided success. On April 28 a supper was served by the Non Nobis Class followed by an entertainment, the proceeds of which are to go for the benefit of the music at the morning services. The regular board meeting supper of the Sunday school was held May 6 with a good attendance. Plans were made for Children's Day and for the annual picnic to be held some time in June at Long Island, Casco Bay. Five dollars was sent to the China relief. Preliminary steps have been taken for the organizing of a men's club, and a great deal of enthusiasm is shown.

Massachusetts

Cambridge, Third.—Rev. L. R. Paige, pastor. The Women's Alliance gave a drama, entertainment and dance at Masonic Temple, April 27, attended by about three hundred people. The play "Neighbors" was most ably presented. The Comrades received $207 as their share in the proceeds of the Community lecture course. On May 5, Prof. A. C. Lane of Harvard University gave an illustrated lecture on "Some Features of the Coal Situation." Each member was privileged to bring a friend and an evening

of good fellowship was spent. On Sunday evening, May 1, Leon Campbell of our church gave an interesting lecture on "Peru," where he lived for several years. Helen Rice, one of our Sunday school teachers, has been engaged by the General Sunday School Association to do special work under the direction of Dr. Huntley.

Melrose.—Rev. L. L. Lewis, pastor. At the invitation of Mr. Lewis, a splendid company of men gathered in Marshall Hall on Tuesday evening, May 3, to consider the formation of an organization of a men's or similar auxiliary in the work of the church. A. Ingham Bicknell gave a thoughtful address which made each of his auditors realize the seriousness of the situation that confronts us all. After general discussion it was voted to organize the Melrose Universalist Comrades, and sixty-three men enrolled as charter members. The following officers were elected: Geo. R. Smith, president; W. Henry Cotting, vice-president; Wm. J. McClintock, secretary; Harry Peverly, treasurer; and Fred H. Goss, W. A. Emery, and Rev. L. L. Lewis, with the officers, members of the executive board. A season of community singing was enjoyed under the leadership of Mr. Grant, an associate of Mr. Lewis in War Camp Community work.

Missouri

Elmer.—The pastor delivered the baccalaureate sermon to the graduation class of the high school. The choirs of the three churches in town united in furnishing the music for the occasion. Rev. A. C. Elliff, the Congregational minister from Joplin, recently preached at this church.

New York

Lockport,—Rev. William J. Metz, pastor. The annual parish supper and business meeting on the evening of April 16 proved a very pleasant gathering. The church and the various auxiliary societies were well represented. The reports showed large amounts of work done with all bills paid and balances left. The large financial work of the year was the liquidating of the mortgage and the starting of a decoration fund. The pastor's report showed the church in a healthy condition with a steady increase in the average attendance at services, with some members received during the year and with many special services held. During the year the Marian Auxiliary of young women was formed and soon the men are planning to organize a local chapter of Comrades. Many items of important business were discussed, one being the acceptance of an invitation to unite with the other Protestant churches of our city in a church federation. Mr. Metz is secretary. The following officers were elected: Trustees for three years: Frank B. Lewis and Leslie Ward; treasurer, Bernard N. Smith; clerk, Fred Knalter; assistant clerk, Mrs. Nellie Knalter.

Ohio

Cincinnati, First.—Rev. H. G. D. Scott, pastor. A Sunday Evening Club was recently organized, when a small group of men, including the pastor, three of the trustees and others, and some forward looking people of other communions, came together at Hotel Metropole as the guests of Arthur Nash to consider the establishment of a group of liberals to seek truth without denominational bias. It was decided to undertake the Sunday evening service. Among the prospective speakers are Marcel Krauss, a member of the War Industries Board, Champ Andrews, a millionaire philanthropist of Chattanooga, Tenn., Edwin Markham, the poet, and Dr. Charles Alden of the Columbus Universalist church. Officers were elected as follows: Arthur Nash, president; W. A. Milne, chairman; Phil. A. Ziegler, vice-chairman; E. W. Kremm, secretary; and Albert Metzger, treasurer.

Rhode Island

East Providence.—Rev. Henry I. Cushman, D. D., pastor. Dr. Cushman has recently preached a series of seven sermons on "The Distinctive Message of Christian Universalism." By attending to one thing at a time and by doing each thing at the proper time, our little church has contributed more than its allotment to the Japan Mission; it has made a large contribution to the Near East Relief; it has paid its quotas to both the State and General Conventions, the Sunday school gives twenty cents a Sunday to the Blackmer Home; our laymen have promised over fifty dollars for the proposed boys' home in Japan; the Mission Circle, with a membership of about thirty, has met all calls from the State and National W. M. A. Mr. and Mrs. William I. Mowry, active workers in our parish, are just moving to New York. Mr. Mowry was one of our trustees, and Mrs. Mowry was president of the Ladies' Society and superintendent of the primary department. At a supper given by the Ballou Society, Mr. and Mrs. Mooney were guests of honor.

Wisconsin

Markesan.—Rev. G. A. King, pastor. The church is one of the oldest, if not the oldest, Universalist churches in the state, having been organized in about 1856. The membership has never been large, because church membership has not been greatly emphasized in either of the English speaking churches of the village. At the beginning of the present pastorate, the minister, remembering the promises made at the Baltimore Convention, began at once to talk "doubling the membership." Committees were appointed to that end, and classes were held for that purpose. In February Rev. Luther Riley Robinson conducted a "Good News Revival Campaign," with the result that, on May 1, thirty-five new members were received, which more than doubled the membership. Nor is this the end, for others have promised to join in the near future.

MURRAY GROVE ASSOCIATION ACTIVITIES

The season at Murray Grove opens July 16 and continues till after Labor Day. A series of institutes will cover all the activities of our work. One has been arranged by Dr. Huntley; Mrs. Wilkins has charge of the missionary work; Mr. Hunt has been asked to get the men together in an open session, and Mr. Manning is surveying the situation for Y. P. C. U. work the last week of the season.

I have written to many of our ministers to find out if they will attend a session or conference in regard to work peculiar to the ministry, and this notice is to all of the ministers. If you think that our effectiveness could be improved and that an institute is the agency for this end, will you attend such an institute and help get this work established? We would have a ten-day institute, with-up-to-the-minute conferences and discussions on "An Adequate Religion for the New Day." A wide-awake professor from the University of Pennsylvania will give a presentation of "Personnel and Prophet Power."

Rates at the Murray Grove House are from $14 to $17 a week, but a flat rate will be made to all ministers of $2 a day for the ten days. Where can you spend ten days more inexpensively or more advantageously? The time in the letter sent to some of the ministers was tentatively fixed as July 26 to August 5, but the date has been pushed along to August 1-10. A new building with electric lights and bathing facilities is at the disposal of guests.

Write me at once, 174-A West End Ave., Binghamton, N. Y., and let me enroll you for the Institute for Ministers. The larger the response, the larger faculty we can have. Help make this project a success.

Charles E. Petty,
Chairman Program Committee.

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Notices

W. U. M. A. OF RHODE ISLAND
Annual Meeting

The thirteenth annual meeting of the Women's Universalist Missionary Association of Rhode Island will be held at the Church of the Mediator, Providence, Thursday, May 19, at 11 a. m., for the election of officers, reports of the various committee and other business that may come before the meeting.

There will be a May-basket luncheon and coffee will be served by the Church of the Mediator Circle.

The speaker of the afternoon will be Mrs. Katharine B. Haskell, our woman worker in the Southern field, who will have many interesting things to tell. All are cordially invited.

Laura E. Hoag, Secretary.

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UNIVERSALIST HISTORICAL SOCIETY

The annual meeting will be held on Tuesday, May 24, 1921, at 1 p. m., in Ballou Hall, 359 Boylston Street, Boston, for the election of officers and the transaction of business.

Action will be taken on the following proposed amendment to Article VI of the By-Laws: "The annual meeting shall be held at such time in the month of May and at such place in the Commonwealth of Massachusetts as the Board of Directors shall determine."

At 2.30 p. m., May 24, members and friends are

invited to meet at Packard Chapel, Tufts College, for literary exercises. Prof. Charles E. Fay and others are expected to speak on Early Associations of College Hill. Afterwards the Society's Historical Collections will be open for inspection.

Applications for membership (Active $1, Life $25) should be addressed to the Secretary, cor. Washington and Wilder Streets, Grove Hall, Boston 21, Mass.

Hosea S. Ballou, President.

Warren B. Brigham, Secretary.

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MASSACHUSETTS UNIVERSALIST CONVENTION

The sixty-second annual session of the Massachusetts Universalist Convention will be held in the Universalist Church, Melrose, on May 18-19, 1921. The Council will convene on Wednesday, May 18, at 7 p. m.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention, and, unless disabled by years or sickness, actively engaged in the ministry; of life members resident in the state; of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

George E. Leighton, Secretary.

Invitation

The First Universalist Parish of Melrose invites the Universalists of Massachusetts to the sixty-second annual session of the State Convention. Visitors and delegates wishing entertainment should apply to Miss Amy W. Adams, 218 East Foster Street, Melrose, stating whether they wish to stay one, two or three nights.

The banquet tickets for Thursday night will be $1.50 each. The number is limited, and *only those ordered and paid for* can be reserved. For banquet reservations write to Mrs. G. W. Cochrane, 34 Orient Avenue, Melrose.

All requests for entertainment and banquet reservations should be made not later than May 10.

Program

Wednesday, May 18, 7 p. m. Organization of Council. President Jeremiah Foster, presiding. Welcome, Mr. L. H. McLain, president of Board of Trustees. Communion. Rev. Lester L. Lewis, assisted by Rev. Harold Marshall, D. D., at the table. Offering for the Ministerial Relief Fund. Occasional sermon, Rev. Clarence Guy Robbins.

Thursday, May 19, 9 a. m. Reports. Messages from Auxiliary and Allied Organizations.

2 p. m. Reports. New business. Election of officers.

6. p. m. Banquet and Community Singing.

7.30 p. m. "The Necessity of the Church from the Woman's Missionary Society's Viewpoint," Mrs. Henry W. Peabody. "The Layman's Part," Mr. Harry Russell Childs, Vice-President Universalist General Convention. "The Minister's Part," Rev. Fred C. Leining.

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W. U. M. S. OF MASSACHUSETTS

Official Call

The thirty-sixth annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist Church, Melrose, Mass., May 18, 1921, at 9.30 o'clock a. m., for the following business:

1. The election of officers for the ensuing year.
2. The consideration of and action on the following amendments to the by-laws, recommended by the Board of Managers:

In the Preamble, strike out "union and" and insert after Massachusetts Universalist Convention "and the Woman's National Missionary Association of the Universalist Church."

Throughout the Manual the word "Managers" shall be changed to "Directors."

In Article III, Sec. 1, change so it shall read: "This Society shall be composed of all women who are members of a Mission Circle, auxiliary to this society, or who pay annually into the treasury the sum of one dollar or more, such persons to be called Members at Large," etc.

In Article III, Sec. 2, it shall read, "Men may become Honorary Annual or Honorary Life Members," etc.

In Article IV, Sec. 1, strike out "as apportioned by the Massachusetts General Convention" and add "This Board of Directors shall determine the Districts." In Sec. 2, insert "and voting" in the last line so that it shall read "delegates present and voting."

In Article VII, Section 1, reverse the second clause.

In Section 3 (a), strike out "of the Society not connected with Mission Circles" and insert "at Large." In Section 3 (c), strike out "and all bills presented to the Treasurer." In Section 5 (a), strike out "which are approved by the Board of Directors and attested by the Recording Secretary" and insert "which are recommended by the Finance Committee and approved by the Board of Directors."

Insert this new section in Article VII, number it 6. "The Finance Committee shall attest all bills and present them to the Board of Directors for final approval, and, subject to instructions from the Board of Directors, have full supervision of the investments of the Society, and may call upon the treasurer at any time for detailed information as to its financial affairs."

Number the present Section 6 7, and 7 8.

In the old Section 6 take out (e) entirely.

Take out entirely the amendment concerning Auxiliary Secretary numbered Article VII, Sec. 8.

In Article VIII, Section 2, add "Members at Large and Clara Barton Guilds."

(b) Insert "Each Clara Barton Guild," change "two" to "one" and strike out "of this Society," so it shall read, "Each parish not having a Mission Circle shall be entitled to one delegate for ten Members at Large or less."

Article XI, Section 3 (an amendment to be omitted. It concerns Auxiliaries.)

Article XII to be changed to read: "Tufts College Fund for Women—1. A fund to be called the Tufts College Fund for Women for the use of students in any department of Tufts College or in Jackson College. 2. This fund may be raised by bequests, donations or subscriptions to the amount of ten thousand dollars or more. This fund to be used on application to the Board of Managers." Note. See Scholarship Rules.

3. The transaction of any other business that may legally come before the meeting.

Each Mission Circle is entitled to one delegate for every ten members, or fractional part thereof, in addition to its president and secretary who shall be delegates ex officio.

A. Louise Barker,
Recording Secretary.

* *

SUNDAY SCHOOL DAY

Tuesday, May 17, will be "Sunday School Day" at the Massachusetts State Conventions at Melrose.

The Annual Convention of the Massachusetts Universalist Sunday School Association will open at 10 a. m., and from that hour to the closing of the great Sunday School Mass Meeting in the evening the time will be packed full of instruction and inspiration.

In addition to the business of the Convention will be a program of talks and addresses about Sunday school work with ample opportunity for a discussion of the subjects presented.

The day will be brought to a fitting close with a mass meeting of Sunday school workers at which there will be a special musical program and an address by Dr. A. E. Bennett of Boston University, "The Making of Christian Americans."

A great outpouring of Massachusetts Sunday school workers is, of course, expected and the attendance of others from outside of the state is probable.

Program

Tuesday, May 17, 10 a. m. Devotional Service, Rev. Lester L. Lewis. President's address, Carl A. Hempel. "The Minister and the Church School," Rev. Isaac Smith. Discussion. Some of the Ways Our Schools Work. Discussion.

2 p. m. Business. Reports. Election of officers. Pledges and Offering. "Tales and Details," Rev. George E. Huntley, D. D. "The Silent Influence of Pictures," Miss Elizabeth Randall. "The Development of the Lesson," Rev. Francis W. Gibbs. Discussion.

7.30 p. m. Devotional Service. Convention Mass Meeting. "The Making of Christian Americans," Prof. Arthur E. Bennett, Ph. D., Boston University.

MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N. J.

* *

MEMORIAL SERVICES AT MT. AUBURN

On Sunday, May 29, at 3.30 p. m., Universalists from all directions are expected to gather at Mt. Auburn Cemetery, Cambridge, to take part in the services in memory of the many ministers and others of our faith that are buried there.

As usual, the meeting place will be at the "Sphinx," where all will join in singing hymns. Prayer will be offered by Rev. Clarence R. Skinner, followed by addresses by Rev. Warren B. Brigham, representing the Universalist Club of Boston, and Rev. R. H. McLaughlin for the Young People's Christian Union of the state.

Short services and distribution of flowers by the organizations attending will take place at the graves.

* *

CONNECTICUT FELLOWSHIP COMMITTEE

Rev. F. A. Dillingham, D. D., having removed to Bridgeport, Conn., has been received by letter of transfer to the fellowship of the Connecticut Convention.

Hal T. Kearns, Secretary.

* *

Obituary

Mrs. Mary E. Andrews

Mrs. Mary E. Andrews, a loyal member of the Bridgeport, Conn., church, passed to the higher life on March 24. She leaves two daughters, Mabel and Susan Andrews. The latter is a member of the Executive Board of the W. N. M. A. and national president of the Clara Barton Guild.

Mrs. Sarah Laws

Mrs. Sarah Laws, for twenty years a faithful member of the Bridgeport Conn., church, died at her home in Bridgeport, on April 6. She had been a life long Universalist. She was eighty-one years of age.

W. W. Courter

Mr. W. W. Courter, a former trustee of the Bridgeport, Conn., church and for twenty-five years a faithful member, died April 26, at the age of eighty-two. He had been a faithful worker and wise counselor in the Bridgeport church for many years.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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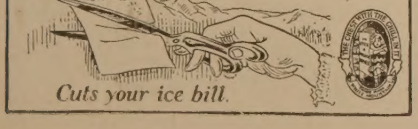

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Less Brains: "A piano, y' dub."—*Wisconsin Octopus.*

* *

"Hurry, John, there goes your cue."

Stage Chinaman: "Don't try to kid me, Jerry; I've got it glued on."—*Punch Bowl.*

* *

Motorist (after hitting pedestrian): "You were trying to cross in the middle of the block."

Pedestrian: "What difference does it make? If I cross at the corner you will knock me into the middle of the block, and we might just as well begin there."—*St. Louis Post-Dispatch.*

* *

Why don't the Allies stop side-stepping and screw up their courage to ask Germany point blank how much they owe her?—*New York Evening Post.*

* *

We're Democratic but fair. And we are bound to admit that thus far the weather under President Harding has been all that could possibly be desired.—*Roanoke Times.*

* *

"Where's the office boy?"

"Gone to the football game."

"Gone to the football game? He didn't ask me if he could go."

"No. That custom has gone out of style. He just said he was going and would be back in the morning, and if you didn't like it he wouldn't be back at all."—*Detroit Free Press.*

* *

She (icily): "Oh, were you at my last party?"

He (also): "I hope so!"—*Gargoyle.*

* *

"What do you think of the Ouija board?"

"I never stayed at that hotel."—*Lampoon.*

* *

First Undergrad: What shall we do?

Second Undergrad: "I'll spin a coin. If it's head we'll go to the movies; tails we go to the dance, and if it stands on edge we'll study."—*London Opinion.*

* *

"Ole," said the preacher to the Swedish bridegroom-to-be, "do you take Hilda Sorgeson for your lawful wedded wife, for better or for worse?"

"Oh, well," replied Ole gloomily, "Aye s'pose Aye get little of each."—*American Legion Weekly.*

* *

Mrs. Goodsole: "I am soliciting for the poor. What do you do with your cast-off clothing?"

Mr. Longsufferer: "I hang them up carefully and put on my pajamas. Then I resume them in the morning."—*Boston Globe.*

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